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"LIBERTY, HOLINESS, LOVE"

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EVANGELICAL ALLIANCE.

[We copy the following from the Boston Reporter with hearty approbation, and wish its sentiments free course.]

It was this, in the estimation of many, that was to unite all sects of all nations, extinguish religious partyism, jealousy, and strife, and make of Christians scattered over the earth, such a brotherhood as the world had never seen. An American branch was formed, which, more effectually than all other measures, was to bring all the United States into one fold, and illustrate to the world the power of Christianity to make to itself one great heart of love, whose strong and healthy beatings should send vigor, and beauty and glory into every limb and feature of the church. And what do we now see? The American Alliance, which has just made an exhibition of itself at New York, has disappointed some, and has fulfilled the predictions of many. "It has," says one New York correspondent, "proved a slim affair." We have always looked upon it as "an affair" that would not do a hundredth part as much towards Christian union, as the Bible, and Tract, and Sunday School, and Home Missionary and Anti-Slavery Societies were doing. These give Christians a common and glorious *work to do*, and it is *working* together for an object of absorbing interest, that makes God's people love each other, forgetful of party names and sectional lines. At an anniversary meeting of one of our great national societies, we see on the platform, ministers of all evangelical sects; they shake hands, converse, sing, pray, make speeches, and learn to look benignantly on each other, and they part in charity for each other's faults, and with the conviction, that though there may be in Christ's house many apartments and divisions, there is but one family, one head, and one object of life. This is, in fact, an Alliance of more practical power and worth than any other that can be formed.

We would cast no reflections on the men who have placed themselves at the head of the Evangelical Alliance. The American church has no better scholars and preachers than they, but we wish to make it understood and seen, that religious affection can be better kindled, purified, diffused, and made to recognize its like in all Christians, by being brought into the field and made to grapple with some great soul-inspiring enterprise, than by being taken into a region of abstractions, and set to the task of warming itself into love and catholicity, by mere dint of thought, and theory, and fancy views, and self-exhausting aspirations after a perfected church. A careful observer must be convinced that the different branches of Christ's true church are becoming every year more closely *allied*, and presenting to error and ungodliness a more bold and aggressive aspect; but this is seen chiefly in the steady and onward movements of the benevolent societies which have been named. Thus let it be seen more and more till the day of millenial glory.

THE NEW YORK ANNIVERSARIES.

AMERICAN TRACT SOCIETY.

[Reported for the New York Observer.]

Tabernacle, May 10.—10 o'clock, A. M.

William B. Crosby Esq. took the chair and the exercises commenced with prayer by Rev. Dr. Smucker of Gettysburg, Pa. An abstract of the Annual Report was presented by the Secretaries, Rev. W. A. Hallock, R. S. Cook, and O. Eastman, and the Treasurer's report by Moses Allen, Esq.

Rev. MARK HOPKINS, D. D., President of Williams College, offered for consideration the following resolution:

"Resolved, That colportage by theological students during their vacations, may be a means not only of pecuniary aid to them, and of great immediate good, but also of fitting them to become efficient and practical ministers of the gospel of Christ."

I feel here some embarrassment because I am to speak of your machinery only at that point where its cogs play into another set, and it is difficult to speak of the one and not of the other. One great problem which the church has to solve is the best method of training its ministry. Formerly candidates were accustomed to study with the pastors of Churches, and to attend conferences and prayer meetings, and gained a practical knowledge which proved of great advantage. A young man, by throwing himself into such labors acquired a power which he could gain in no other way. There is something in an earnest effort to accomplish an end, which gives an efficiency not to be acquired by any theoretical knowledge whatever. 'The best way to learn to swim is to go into the water.' The best way to learn to save the souls of men is to set about it.

How, then, is this practical knowledge to be gained? Not, certainly, by any course of merely theological studies in or out of a seminary.—Seminaries give only theological knowledge, and we cannot blame them for not doing more. The mere *student* will be apt to aim too high; he will shoot over the heads of his people.—Few understand the full force of Wesley's direction to his preachers—to *fire low*—They fire too low or too much at random. Or perhaps they will point their carefully loaded gun at some old fort, formidable once but long since abandoned by the enemy; and will then be well pleased to think how certainly the foe would have been annihilated, if any foe had happened to be there! Such a man, let him become a great preacher like Chalmers, and instruct the world, and it is very well. They must not have the extravagancies, the eccentricities, and the weaknesses which are thought to belong to great men, without being great men. We take little note of an excrescence upon a mighty oak, which would still be a great deformity on a sapling.

We may observe also that there is some danger that a protracted course of study may isolate the individual, and give a professional caste to his character; may lead to the acquisition of literary attainments and habits, and an inaptitude to mingle with the people and to sympathise with them. It may be he sets up objects of literary ambition, and strives to write great sermons; and the labor affects his health—he loses his physical robustness: and after preaching twice upon the Sabbath he feels Mondayish and perhaps Tuesdayish. He preaches some great sermons, and then the reputation he has acquired rolls back upon him and begins to crush him. His efforts become spasmodic. He grows nervous and needs the sympathies of the kind ladies of his congregation. Now all this, or the greater part of it is unprofitable. It belongs to a general system of formalism which the world is shaking off. The Ministry needs men—that's the word—true men,—men who have hearts that can sympathise with the great beating and throbbing heart of humanity. Such men are needed now, when moral earthquakes are overturning thrones and convulsing the earth; earnest practical men to work: these are what the church needs at the present day.

How shall they be trained? Not by study alone,—nor yet by action alone. I am far from supposing that any mode can make all such, and no mode can prevent some from being such.—And yet men in general will be what their mode of training tends to make them. And what better can sudents do than to spend three months of the year in the service of this Society. Three months in each of their three years' course, of such discipline as this, is the very thing they need.

Let us have a ministry and a press such as we ought to have, and we will welcome emigrants who flock to our shores, whatever may be their creed.

We then will not wait for the emigrant to come to us; we will go to him. If that good Pope, Pius IX, will only grant to his own subjects the blessings of toleration which they enjoy here, and for which they clamor so loudly, we will send him some tracts and some Bibles too. I don't know but we do, as it is. But we will then send them more abundantly. And to France and Ireland will we send them. And then, when these emigrants, who have been thus prepared at home, shall come among us they will become assimilated at once, even like snow flakes that fall and melt into the ocean.—And the great masses of ignorance and superstition that remain behind will be but huge icebergs floating upon the great ocean of truth, that is sure to dissolve and swallow them up. And thus will all our people have an essential unity, and every danger will be removed, and the blessings of rational liberty and of a pure spiritual Christianity, will pervade the land.

[Rev. Mr. Bridel from Fance also addressed the meeting, interpreted by Rev. Mr. Kirk as he went along. He was followed by Rev. MR. KING from Ireland, who said:—]

The early Irish Christians were remarkable for tract distribution. St. Patrick, who was a thorough-going Presbyterian, Episcopalian, orthodox missionary, was a famous tract distributer. He would give his interest in the funds he expected to carry back from this society—and that was at least $2,000—if they could induce Bishop Hughes to discuss the question with him, *did St. Patrick teach Protestantism?* He had tried all his power of logic and of learning to induce some Catholic priest to discuss with him, but without effect. He had pamphlets in his hand made up of extracts from the early Irish Church. The right of free inquiry was then fully and clearly taught; and the pamphlets containing them were very readily circulated among the Irish Catholics. And the Chaplain of the late O'Connell, who went to the Continent with him and brought his heart back, told his congregation, one Sunday, that O'Connell's soul was in heaven, and the next Sunday took up a collection to relieve his soul from purgatory.

[Reported for the N. Y. Observer.]

FOREIGN EVANGELICAL SOCIETY.

A very large audience was assembled at Dr. Pott's church, May 10, half past 7, P. M.

Dr. BAIRD presented an abstract of the Annual Report.

Rev. Dr. DODD, of Pittsfield, Mass., moved the printing and circulation of the Report. He feared that we were in danger of forgetting that the earthquake and the storm were useless without the still small voice of the Spirit of God—that unless these convulsions were followed up with the efficient aid of God's truth and Spirit, they would be followed with but little good.

It is not the Tamerlanes of the earth, raising their pyramids of human skulls, that influenced the world for good. It is the working of the mind—the soul of man, with the aid of the Spirit of God. God works silently and secretly in all his operations. Man rears monuments and builds aqueducts with vast labor and expense. God rears trees, and waters continents, by the mere breath of his power. When he would pour light he lifts up his sun. We hear not the rushing of his charriot wheels. The stars move as God has appointed, and proclaim silently who it is that upholds and guides them. So it is in all his works. We are to read him always in the still small voice. The violet that springs up in the crevice of the rock, does more to chain time to eternity, and to work for the real good of the soul of man, than the proudest warrior that ever fought for a warrior's fame. In regard to this Society, he said he had had his fears. He had felt that it could do nothing but look down upon the marshalled hosts, and send back word how many and how strong they were. But how dimly had he read! God seemed to have raised up the Society to be ready for a better time. Leaven has been working in Europe and her Institutions, and never has the Society been animated with such hopes as at the present day. All the daughter of Zion has ever asked, has been that the kings of the earth would let her alone. A friend of the speaker, just before the revolution, had an interview with the king, and was amazed at the reverence for royalty that then prevailed. Where could he find it in France now? Most of those present can doubtless remember when the word of God was first sent to the Sandwich Islands: and most will also remember the effort made by the king of France to impose upon those poor savages the evils of popery and brandy. Few then thought how near was the vengeance of God for these doings. All we ask is *toleration*—that the kings of the earth would let us alone. One of the hunters of the North said that he met one of the wild beasts of the woods, and prayed to his God that he would help him if he needed it, but that, at any rate, he would not help the bear! So do we pray that God would not help the beast.

France has sent here for help to-night Shall they look to England or to Germany? Neither can do anything. And America needs all her strength to enlighten the multitudes that cluster upon her own borders. The sorrowing of the earth look to us for help! All nations will, we trust, ere long, come to us for help. God is our refuge: therefore we must not be moved though the earth be shaken and thrones be overturned.

[Several other gentlemen addressed the meeting, among whom was Rev. Mr. KING of Dublin, Ireland. The Observer thus reports his Speech.]

* * * Most of the Irish press is under the control of the Irish priests and the rest is controlled by the established church. The current now setting in favor of pure gospel truth finds no representative. The political agitation of Ireland, aided by the Temperance movement, has greatly benefitted the Irish people. It has reclaimed thousands and tens of thousands from their degradation, and converted them into reading, thinking and reasoning men. Many of the Irish priests who have been called to take part in public affairs have found that they were behind the times, and that they must stem the tide now moving on, or prepare themselves to take part in the movement. Many of them are desiring more accurate information concerning this country, and especially the wonderful support here given to religious institutions. He had himself preached to hundreds and thousands of Roman Catholics, in sections which were thoroughly Catholic; and in no single instance, where he had secured a hearing, had he been molested. Sometimes the priests had incited people to occupy the ground before he could begin; but as soon as he could explain the object of his efforts he never encountered the least opposition that was not at once put down. While he was once preaching of the Saviour, a rough fellow demanded to know if he believed in the saints. Certainly, he said, and then he read from the Testament what St. Peter and St. John said of the faith of the saints. And so he never failed to answer their cavils, and to silence their objections; and of this he gave many interesting incidents, which any attempt to report would be futile. By good-humored answers of the kind he gave, he said, any crowd in any part of Ireland could always be kept in order, and taught with safety and success. The press is a great means of popular instruction in Ireland, the people being very anxious for information, and many of the priests themselves being very desirous to understand the history and the causes of the success of voluntaryism and protestantism, especially in this country. He narrated the means adopted to set before the people extracts from the records of the ancient church of Ireland, contradicting many of the popular notions concerning celibacy and other Romish errors, and the effect which they produced. During the late famine, Mr. King made extensive tours through Ireland, and often met there the almoners of American bounty. He passed through some of the most wretched districts of the country a few days after Elihu Burrit; and whose reports of the distress then prevailing must be familiar to American ears. American liberality in that day of direful calamity had taught the Irish what Protestantism could do for suffering humanity, and had thus prepared the way for the efforts of such societies as this. In his visits he had often met the Catholic priests, whose hearts were softened by the scenes which surrounded them, and many of whom exercised the most noble self-denial to assist their suffering people. The endowed church in Ireland offers the strongest obstacle to evangelical movements there, and efforts are now making to induce them to adopt the voluntary system which has been so nobly taken up by the Free Church of Scotland. Attempts are now made to establish periodicals for the dissemination of religious truth in Ireland.

Rev. Dr. BETHUNE. Now we see all Europe laid open to our hopes and our labors. But a few months ago we looked upon Italy as sunk deepest in the mine of ignorance and superstition, as the most hopeless of all the nations of Europe, surrounded on every side by a *cordon* of hostile powers against the efforts of such societies. On one side was the King of Sardinia, justly regarded as the greatest bigot and the greatest fool that sat on a European throne. Crossing the Simplon on the other side, there was planted on the fair breast of Lombardy the Austrian hoof—which brought forth no sound save the dull echo of its heartless steps. Yet God has raised up in the Pope himself—in the very man who sits in the place of all abomination and wears the triple crown of superstition, a champion of freedom and of truth. He was willing to give the Pope, as he would give the devil, (and they were usually coupled together in proverbs,) his due. He believed him to be an honest man—not very well informed on all points, but determined to do what he thought was best. He believed the Pope had done far more than he intended; he had set in motion a stone which neither Pope nor cardinal could stop. He had great hopes for the future of Europe. We have all looked forward to the death of Louis Phillipe as the beginning of hope for Europe. But that time had come sooner than we expected. The people of Italy have long been tired of the tyranny of the priesthood; and the Pope may have seen the necessity of getting on the side of popular power. Charles Albert (for whom he could have no charity, though he could for the Pope,) had also sought to get on the side which he knew must succeed. He believed Louis Philippe would still have been on the throne had not Pius IX taken the lead. It was worth noticing how suddenly all the priesthood of France gave in their adhesion to the new Republic.

It was done almost simultaneously, and showed clearly that the minds of Catholics had been prepared for that great event. For the first time since Peter Waldo preached, the Waldenses, too, now are free—as free as we are! The King of Sardinia had proclaimed the freedom of protestantism in his dominions; and what a shout must have gone up to heaven from those blood-stained rocks! We have trembled for England, but we ought not to have done so. She is a noble nation and God loves her yet. She will have her reforms, but they will be bloodless and safe. The Bible is there, and has never been kept from her people. God will take care of England! And there is not here an American heart that does not pray to God for her peace and her prosperity.

The Bible has been given again to the people of Europe, and all the kings on the face of the earth cannot take it from them again. The National Assembly of France is sure to make religion free. And there we shall have just what we want—and all we want—an open field, and with that we ask no favor. He would not be surprised ere long to see all the crowned heads of Europe coming for safety to the despised Republic of the United States. England has apologised for giving the French ex-king a place of refuge; and Spain is likely to get into trouble for having received one of the princes. But you'll not catch Jonathan making an apology. If they knock at his door, he will say, "Walk in, sir," not *sire*,—and will welcome him at his fire-side, for here he can do no harm. Shall we, then, have fears because Europe is becoming like us? There may be bloodshed, but these are privileges worth more than blood. Let us then take advantage of the opportunities laid in the way, and pour upon France and upon Europe a flood of evangelical truth that shall sanctify all her people. We owe it alike to ourselves and to the world.

AMERICAN HOME MISSIONARY SOCIETY.

[The Society held its Anniversary at the Tabernacle, Wednesday evening, May 10th., Hon. B. F. Butler, one of the Vice Presidents in the Chair. Dr. Badger read the Report. Among the speakers was *Rev. Mr. King, of Dublin*—a genuine son of Erin and of Eloquence,—whose remarks we take from the New York Recorder.

Having seconded a resolution, he was about to sit down without remarks; but the audience was indisposed to let him off. After repeated cheers, Mr. King began a humorous Irish speech, which excited frequent bursts of laughter and applause. Really, said he, your kind reception reminds me of an expression of an English relative of mine, who used occasionally to visit Ireland, and would say, "I can get along with everything among the Irish except their outrageous hospitality." I am the first of the fugitive Kings that have reached your shores since the tumbling down of thrones has commenced; and I can now assure Louis Philippe, and the rest of my fellow-sovereigns, on my return, that you are ready to receive the whole of them with open arms, as fast as they feel themselves obliged to flee. I have left Ireland, and I may say in a sense somewhat better than that usually attached to the words, "I have left my country for my country's good." My hope is to accomplish something for Ireland by my visit here. And now I am to make an Irish speech indeed; for I am to make a *Home* Missionary speech in American! The English people who reside in Ireland are generally of the opinion that it is a misfortune for an Irishman to be born in his native land. But that is a sentiment which Irishmen themselves do not participate in. Yet in all candor, I will say, as a certain namesake of mine said of the surly old philosopher of the tub, (who was the prototype of your strong voluntary missionaries, who say to the anxious inquiries of Kings and States, what can we do for you, as he said to his royal visiter, "Get out of my light,") "If I were not Alexander, I would be Diogenes." So I would say—and you may take the compliment for what it is worth—if I hadn't been born in Ireland, I should like to have been born in America! I say this was the speech of my namesake—and so he was, wasn't he! For he was King Alexander and I am Alexander King! That's not a greater getting of the cart before the horse than is allowable for an Irishman.

But how shall I make a Home Missionary speech in America? I can make one in Ireland. But in America, kindly as you welcome me, I cannot help feeling myself a foreigner. Yes! the very contrast which everywhere meets my eye, between the liberty, intelligence, plenty, self-respect inspired by the Protestant religion, and the serfdom, poverty, degradation which Ireland owes to her Popery, makes an Irishman mournfully aware that he is a stranger in a strange land.

Mr. King thought the Home Missionary Society the sun of all the constellation of our benevolent societies. If we regard the demands made upon your country from other lands, now grown to be so numerous, so great, they only make the necessity all the greater that a spiritual vitality should be kept up at home. Whatever you do for others, you must not neglect the claims of religion among yourselves. Your streams of beneficence will only be life-giving and copious as the fountain is kept full and pure. See to it, whatever you may see to besides, that the masses of your own population are imbued with the spirit of Christ and of truth. It is said that charity does not end at home; but if it does not begin at home, it begins nowhere. The piety which neglects the destitutions and wants which surround it, will hardly have the vigor and principle to do much that is effectual for those afar off.

Much is depending upon the experiment you are here working out. It is the dream of Rome that America is to become her vassal. Strange infatuation! What has Romanism in common with America? Is she the ally of freedom, the patron of progress, the friend of education, and the lover of the masses, that America should desire her for a foster-mother? No, no! America would be out of place in the train of the Pope. She has never learned the first lesson of the good Catholic. And if the Pope thinks, that by putting on democratic airs, and prating of the largest liberty, and stealing the thunder of demagogues, he is going to chain your soaring eagle to his crazy car, he is much mistaken. You are not green enough to be taken in by such old jokes as these.

Mr. King closed his lively speech by some forcible allusions to the disgrace which seemed to attach to the name of Irishman! and hoped the time was coming when his poor countrymen should not stand as the synonym of everything that is ludicrous, insubordinate, degraded and despicable, and sat down amidst long and loud applause.

AMERICAN TEMPERANCE UNION.

The Anniversary of the American Temperance Union was held at the Tabernacle on Thursday evening.

The President, Chancellor Walworth, made a few impressive remarks, particularly on these two points: 1st. The importance of teaching the young the evils of intemperance and the necessity of total abstinence; and 2d. The necessity of uniting the whole Christian Church, of all sects and persuasions, in this cause.

The able Report of the Executive Committee was read by Rev. John Marsh, Corresponding Secretary.

Rev. Dr. Edwards, John P. Hale, Rev. Dr. Tyng, and others addressed the meeting. We select the remarks of *Dr. Tyng*. He presented the following resolution:

Resolved, That we deeply sympathize with all countries suffering under the ravages of intemperance, and would extend the hand of deliverance to every nation struggling to raise itself to moral, civil, and religious elevation, which under a most gracious providence we are permitted to enjoy.

I blushed, sir, when I heard our friend from France call this a "model nation." He has read only her virtues—he has not seen her vices. Dr. T. then proceeded in withering language to picture the vices of the land. While it is the province and duty of this nation to revolutionize the globe by the Bible and the missionary, it is her first duty to heal herself. We have fought for our independence, and now we sit quietly under the evils of a tyranny we pledged ourselves to resist. We declared against entailment, and we allow the disease and poverty and wretchedness of rum to be entailed on our posterity. We declared against orders of nobility, and we have them in our midst—privileged rulers, licensed to stand on the necks of their fellow-men—their countrymen—and suck the life-blood from their prostrate victims. We have the dukes of the dram shop—the earls and marquises of the bar-room, down to the little barons of the tippling houses about your "Five Points" and horrid purlieus. One of our old patriots said to the tampering English, "Poor as I am, your master's wealth cannot buy me," and we their descendants have sold ourselves for a pittance. I and my children are slaves of the dram-dealer; we must pay out of the savings of our industry to support the paupers he makes, the police he renders necessary; while he, privileged, licensed, stands in his shop door, looking out with a boastful, braggart, oppressive look on the community he despises in their vain efforts to put him down. And this is called a "model nation!" And we are forced to petition, to beg protection against a set of foreign vagrants.—Sir, I believe five out of six of all the dribbling dealers are foreigners. And it is declared "unconstitutional" to vote upon the question of their license!

Will New York submit to be drugged to death? Is there no protection against this evil for those who peaceably labor for their daily bread? We may "sympathize" with foreign struggles for rights and independence, but we can do no good while we remain enslaved ourselves—while 50,000 human beings are yearly sold like cattle in the shambles to these agents of the devil—these monsters of God's forbearance and monsters of man's iniquity. Do you say I speak too strongly? It is time to speak strongly. It is time for the pulpit—for the ministers of that gospel which holds no compromise with evil, to stand out boldly and faithfully against this oppressive sin. There is a *fear* in the minds of some. They are afraid lest the cause be unpopular, or they become uninfluential, or offend certain nice individuals. Let it be so no longer. Let us who are fathers take our children, as Hamilcar did, and make them swear eternal hate to this destroyer of our land—this beast of prey, fastening itself on the vitals of the nation.

The President then announced that their anxiously expected friend, the King without a throne, had come, and Rev. ALEXANDER KING, of Dublin, Ireland, made his way through the crowd unto the stage, amid the most enthusiastic applause. Mr. King is a remarkable speaker, possessing an inexhaustible fund of genuine Irish humor, and uncommon command of language, together with excellent common sense, Christian earnestness, refinement of address, and bewitching frankness; he captivates while he convinces, and charms while he instructs.

Thus closed, at a little before eleven, one of the best Temperance meetings ever held in New York. May God bless this glorious cause.—[N. Y. Recorder.

AMERICAN BAPTIST HOME MISSION SOCIETY.

[This Society met on Thursday May 11, at 7½ P. M., at the First Baptist Church. From the addresses made at the meeting, we select that of Rev. E. L. Magoon of Cincinnati, as contained in the New York Recorder. It is a most racy, original, and brilliant affair, and must have held the audience in alternate laughter and tears. We have furnished the captions.]

The annual period has returned when from all sections of the country we come up to this city to exchange Christian salutations and blend our influence in behalf of the great enterprises of our holy religion. It is the grand festival of hobbyhorsical reports and speeches. Each secretary will be eloquent in the advocacy of his particular department, each agent will compass heaven and earth to make his own election sure, and every brother selected to "speak to" a resolution will at once go through "the length and breadth of the land," sowing "broad-cast" the specific seed upon the immediate and superlative growth of which the salvation of the world depends. Entering upon this vocation, it is made my duty to present and sustain the following semiments.

Resolved, That the West is a promising field, which invites generous cultivation and will richly repay it.

In the first place, the West is a field of respectable promise and extent; if any one denies this, let him travel over it, and he will return both corrected and improved.

Extent of the West, and its influences in enlarging the mind.

Some people wonder at the transformation which takes place in the mental character of those who move beyond the mountains. This is all very natural. Let a New Englander leave this city to-night, to-morrow morning take his breakfast in Albany, and the next morning at Buffalo. There he finds a "dreadful nice" village, and by just stepping through the bushes outside he confronts Niagara. That is the key-note of the great anthem of the West. The entranced spectator beholds a new world unfolding, and thenceforth everything grows colossal to his view. He steps on board a magnificent steamer and traverses one inland sea, and then another, and yet another, a distance of fifteen hundred and eighty-five miles from Buffalo, to Chicago. He has now mastered several ideas vaster and more original than he ever dreamed of before. He glides down the Illinois river and enters the Missouri, up which he pushes his course more than two thousand miles. On some beautiful morning he ascends a bluff, and beholds around him a scene which the steppes of Asia, the pampas of South America, and the arid desert of Africa would never enable him to conceive. It seems as if by some strange magic the undulations of a vast ocean were suddenly arrested and transformed into verdure the most vivid, and an infinitude of flowers the most gorgeous; one rolling plain rising above another and stretching away as far as the eye can reach, presenting a prospect the most splendid, seen through an atmosphere the most pure. Here and there a fairy group of trees arise, and the far off horizon is skirted with majestic forests. The bee is on the wing, ragrance fills the air, vast flocks of wild fowl nestle in the waving herbage, or hover like a cloud above the plain, while vaster herds of buffalo and deer graze cheerfully beneath sunny skies that seem to bend their placid majesty close around. Thenceforth there is poetry in that Yankee's mind which will outlast the journey of life. He resumes his voyage and descends to the "Father of Waters," and thence, by St. Louis, to New Orleans. Having there heard almost every tongue, and seen ships from every nation of the civilized world he begins to think of returning to "get his things and move West." He plants himself on the warm side of the smoke-stack, or shady side of the wheel-house, as the season may require, muses to himself as he passes through the long teaches of gigantic wilderness, where not a trace of man is seen, admires the frequent clearings, wonders at the growing towns, greets passing steamers, pumps-every man dry on board with interminable questions, whistles and whistles his way through a continuous voyage as far as from New York to Liverpool, and finds himself at length in Cincinnati, the great heart of the mighty giant, only the fringe of whose garment as yet he has seen. True he has surveyed some portions of the field eight thousand miles in circumference which stretches from the Alleghany to the Rocky Mountains, from the Lakes of the North to the Gulf of Mexico. He knows that this is the most delightful climate, as well as the most productive soil ever prepared for the habitation of man, and that it is capable of supporting the densest population on the face of the globe. He has discovered that Illinois, Missouri and Ohio alone could be divided into twenty-one states as large as Massachusetts, and that these three segments of the great circle of the West could sustain twenty millions of inhabitants—more than the present population of the whole United States. He has traversed a little of the twenty-five thousand miles of river, lake, railroad and canal navigation now open within this central area, and knows that beyond the portions yet occupied there is ample room to form a whole coronet of new states where the refugee monarchs of continental Europe might become useful citizens, and the Queen of England could endow her offspring with ample farms, even if a bountiful Providence should continue to bless her for eight years to come as in days and months that are past. Your Yankee adventurer has seen this, felt this, and after such experience how do you expect to cramp him into a nut-shell style and compel him in the great waters of his thought to fish with a pin-hook! Do you suppose that Michael Angelo with natural ease and genial taste could descend from the dome of St. Peter's and the fresco of the Last Judgment to paint a miniature profile of Tom Thumb! The observing and thinking man who explores the region we have indicated gets his ideas stretched out, his soul mightily elongated, and exalted, long before his journey is completed. He has grown into the gigantic proportions of what he has learned to admire. He has become a wasteiner, he is a Yankee expanded, a New Englander enlarged.

In the second place, this field invites a generous cultivation. There are at least three motives which should prompt us to labor efficiently for the highest welfare of the West,—the rapid growth of its population—their diversity—and their enterprise.

Rapid growth of the Population and its Political Bearings.

An innumerable company of immortal creatures are continually traversing the blue summits of the Alleghanies and the green savannahs of the West, many of them with the purpose to climb the precipices of the Rocky Mountains and pitch their final abode wherever destiny may lead them, from the eternal snows of the North to the balmy shades and shores of the South. In their track the full bloom and glory of civilization burst forth, almost instantaneously, from the depth of barbarism, like a Lapland spring out of the icy bosom of winter. The memorable line which Berkley penned never was more true than at the present moment. "Westward the star of Empire takes its way." From a calculation lately submitted to Congress by one of its committees, it appears probable that in 1860 the population of the United States will be *thirty-two* millions, of which *eighteen* millions will reside in the Western States. Thus those who are now in a great measure controlled by the east, in less than twenty years will have acquired both the right and the power in the national councils, to exercise complete sovereignty over all the Union. It follows of course that "as a consequence of this transfer of population, there is a steady but rapid transfer of *political influence*. In ten years, from 1830 to 1840, the East lost, by the change of the ratio of representation, 31 members in Congress, more than it gained by the increase of population; while in the same period, the West gained by increase of population 11 members more than it lost by the change of ratio—making a difference of *forty-two* votes. The seven new states and territories above enumerated—to say nothing of the other western and south-western states and Texas—have increased, since the last adjustment of the ratio, *more than a million and a half*—enough to entitle them to 16 more members in our national legislature. How this augmentation of Western influence is likely to affect our national welfare, may be judged from the bearing which the votes of the West have recently had on measures which have filled our country with excitement, have plunged us into a war with one nation, and nearly embroiled us with another, the most powerful in the world." Where the population is thus rapidly increasing, taking with it a transfer of supreme power from one section of the Union to another, and when the stupendous result which this state of things is working is so near at hand, every consideration of patriotism and religion which relates to it is of the utmost importance.

Diversity of Western Character.

The diversity of character which marks this influx of population is another feature to be observed, and we think, should be regarded as a great motive to religious toil. The Puritan element is widely diffused. It is quite reasonable to suppose that there are a million and a half of people, descendants of New England ancestry, living happily and "looking after the dimes," in regions, which fifty years ago were tracts of unbroken forest. It is not long before the sons of the Pilgrims will establish flourishing colonies all along the shores of the Pacific. Some of these are the noblest, and some of them are the meanest people we ever knew. Then there is the ardent and impetuous Irishman; the cool and sagacious Scotchman; the straight-forward Englishman, stiff and stubborn as one of his ancestral oaks, and, like that noble tree, though sometimes rough on the outside, generally sound and enduring at heart. The fickle Frenchman, combining in himself the most fantastic and most profound qualities of intellect; the enthusiastic and versatile children of southern Europe; as well as that strange magician of the North, the everlastingly smoking and everlastingly thinking German, who will chase a Greek particle through all time, and all literature,—the unequalled philologist who on sour beer and sourer bread will live in perfect content on eight cents per day and write folios enough to crush in a common man's skull:—out west we have them all. And when these select elements shall mingle and unite, as rapidly they will, like the metals which in the conflagration at Corinth first fused into brass;—when the best specimens of all mankind shall blend their choicest qualities in a new race, fired at the shrines of liberty and religion in this new world, what a glorious amalgam they will form!

Western Enterprise.

The enterprise of the western people is a prominent trait to be taken into account, and one which should greatly encourage the Home Missionary work. For example, look at Cincinnati. In my pastoral calls, I not unfrequently visit a lady, not much beyond the meridian of life, who now resides on the same spot where she lived when a girl. In earlier times, her kitchen was a spacious log cabin, the stone fire-place of which could contain a fire and cook a deer as large as that of the grandest of the ancient feudal lords. She remembers distinctly when it was necessary every night to chain the horses to the huge crane of that fire-place, to prevent their being stolen by the Indians, who had their camp, and hunted wolves, in the immediate neighborhood. Then, from her door to what is now the "Seventh street"—about half way to the river,—was only a "bridle path," almost impassable to man. She has never moved, and her present residence is immediately on Main street, as much of a thoroughfare as the Broadway of New York, and almost the exact centre of a magnificent city containing nearly one hundred and twenty thousand inhabitants. During the last year alone there were erected about fourteen hundred buildings of brick, granite, and marble, many of which were of the largest class. The imports and exports for the year ending August, 1847, according to the reports of the Chamber of Commerce, amounted to $107,055-586,24. And this aggregate does not contain the immense amount of products brought to town every day by market carts. The westerners have some things to do and some things to eat. Mr. Culbertson employs sixty hands to cultivate that portion of his grounds appropriated to strawberry beds, and on one day has sent to his customers four thousand quarts. But it is not in delicious fruits, nor in commercial enterprise, that the "Queen City" most excels. Her educational zeal is her greatest glory.—The best school-houses in Boston are the models on which she has improved; and the best teachers in all the country are the instructors whom she employs. Ten thousand one hundred and twenty of her children are admitted to gratuitous instruction of the highest order. Besides these, there are high schools, academies, and colleges of every grade, sustained by every denomination. There is not a classical tongue, dead or living, which may not there be acquired under the tuition of a native teacher, who speaks it as his vernacular. Her sons at this moment are leading the world in the purest of the fine arts, sculpture, and the severest of sciences, astronomy. Personal enterprise has built an observatory, and edits works strictly scientific, which popular taste sustains; literary and professional emulation has produced its ten professional institutes; while genius, fostered by opulence, has this spring opened a gallery of art, which, in the chaste beauty of its architecture the number and varied excellence of its pictures, and the exquisite worth of its single figures and groups in marble, may safely challenge a comparison with any collection on this continent.—There is not a people under heaven fonder of elegant forms and powerful thought, or who will do more to give them support.

Western enterprise is indomitable. There is a Baptist minister living near me who toiled hard for many years in felling a breathing place in the wild woods; and then, when forty years old, sat down with his own daughters and a lad ten years old, to acquire the rudiments of a classical education. He entered Miami University in the same class with his son and son-in-law, and passed through the regular course of studies with triumphant success. He had learned that on the very frontiers of western civilization, a man must be intelligent or he can never be influential. The spirit of enterprise throbs mightily through the whole system of the West, and we should hasten to subordinate it to useful purposes and exalted ends. The great masses of the people are marching with look-step to the judgment seat, and for weal or woe they will move in obedience to him who thrills the common heart with the loudest and most attractive notes.

Two obstacles in the way. First, Romanism; Second, defunct Protestantism.

There are, however, serious obstacles in the way. We will mention two. First, Romanism. This is the standing death's-head and marrow-bones of the day; and we think that much that has been proclaimed on the subject constitutes the most perfect humbuggery. It is said that the Catholics are overflowing the West. Well, why not? Are they poor, miserable, ignorant, bigoted, anti-republican creatures? Let us believe that God has sent them here to be Christianized, and ennobled every way. Do they build schools, colleges, cathedrals? Let us do the same. Are they enterprising, everywhere hard at work to achieve the triumph of their religion? Let us emulate their zeal, count free discussion in augmented light, kindle backfires, pray for their conversion, and labor magnanimously in behalf of all mankind. The most patriotic citizens we have are Catholics, who but recently fled from foreign oppression, and it seems hard for me to believe that divine grace may not render them as truly devout as other men. Prejudice towards foreigners appears the more contemptible in those citizens who are reaping the richest fruits from their beneficence. All the leading colleges of New England were mainly endowed by foreigners, and many of the great enterprises of the West are led and sustained by men born in other climes. Berkeley, who has immortalized his name in connection with Yale, was persecuted by the same kind of enmity we are too prone to indulge. The Earl of Dartmouth was an Episcopal nobleman; and Thomas Hollis, the great benefactor of Harvard, was a foreign Baptist. The first printing press in this country was a donation from Holland; and the whole expense of publishing John Elliot's Indian Bible was borne by persons beyond the sea. The grandest structure ever erected for educational purposes in this Union, is now building at Washington, entirely through the munificence of a foreigner who never saw the United States. What a commentary on Christian benevolence, to scrape together every dime we can raise to send the Gospel to our antipodes, and then quarrel with those who press through ocean storms and the perils of the wilderness that they may come hither in pursuit of liberty and truth.

But another obstacle in our way, the greatest and worst of all, remains to be stated. It is defunct protestantism, evangelism congealed. Mormonism, popery, atheism, &c., are bad enough, but they are quite sufferable compared with this. The persons who in general represent this spirit, were once revival preachers beyond the mountains, class leaders, or in some way have been subject in early life to violent religious impressions. They are burnt out volcanoes, and in moving West have left behind all the spiritual heat they ever felt. They either repudiate every claim of religion, or perhaps have preaching "once to month." You will find them assembled in some out-of-the-way place, in a windowless or doorless shanty, which, with its open roof and gaping sides looks as if it was designed in every storm to illustrate Noah's flood. There they are, the selectest wheat of human kind, the choicest darlings of eternal love, the elect saints who complacently declare themselves to have been foreordained and predestinated from all eternity to sit down in their infernal laziness, while the benighted nations of the earth are sinking to ruin like myraids of dead leaves before the blasts of winter. Lead is as stupid as it is heavy, gold is heavier, and platinum among metals is the heaviest of all; but the heaviest and most stupid thing in the universe is your give nothing and do nothing "blackrocker" or "hardside." He is the fossil remains of Pharaoh's lean kine; and if anything could arrest infinite beneficence, the *vis inertia* of his carcase would stop revolving worlds, and his dark spirit would extinguish every ray of glory around the heavenly throne.

The kind of men needed for preachers at the West.

At this point let us briefly allude to the kind of men we want in the West. Three things the candidate for public service there must have—some common sense, much cultivated sense, and a good deal of that sense which is divine. Gentlemen who graduate at an eastern college, and find it difficult to contain their august person in common habiliments, get cuffed into a proper estimate of themselves mighty quick after they fall into the rough and tumble of Western society. I have seen them, fine scholars too, present their letters of commendation, diplomas, &c., when the prompt reply of the employer would be, All this is very well, but the only credentials we can recognize are your native capacity and practical worth. Take hold and let us see how much *can do* you possess. Put to this universal test, it is not uncommon for nice young men who have been so happy as to be sent forth from college laden with the superlative honors of a few Latin and Greek roots in their parrot head, a pair of green spectacles on their effeminate nose, and the

ion taken by this generation will educate for happiness or misery all that come after, foreshadowing the character of new States and the eternal destiny of untold millions. Western society is now in a plastic condition, and it is infinitely easier to mould its features than it will be to alter them when once they are fixed. It is impossible to overstate the importance of wisdom and strength from on high to guide and sustain us in the present emergency. If the preparatory work is well performed, what invaluable harvests will accumulate for the good of the country and the glory of God.

Great success has attended the efforts thus far made by different denominations in behalf of the religious welfare of the West. Our own mission is every where advancing with fair auspices. The Presbyterians are nobly prosecuting the philanthropic work. The Methodists have been preeminently successful among the Germans. Connected with this class of persons in the Valley, they report 47 missions, 49 missionaries, and 3052 members. Everywhere Christian zeal is crowned with cheering success. Let the home work be well performed, and the period is not far distant when the mightiest wave of benevolence felt in the East will have rolled from the West. Who can estimate the influence of the Mississippi Valley on the whole world, when the germs now springing shall have matured their growth! The things that in our day we have seen, and the marvels our fathers have told us, are but

"The baby figures of the giant mass
Of things to come at large."

The time will soon arrive when the temples of science, literature, and religion, gemming the highest summits of the Rocky Mountains, will reflect the sun's splendor from their aspiring domes, and the sanctified genius of the Anglo-American race will thence contemplate splendid cities on either hand, studding the immense domain whereon three hundred millions of citizens, happy in their prospects, sing the choral song of the disenthralled, while the Atlantic's murmur and the Pacific's roar mingle and blend with equal notes in the grand jubilee. Then will the angels behold in the ultimate results of Home Missionary expenditure and toil, the glorious memorials which will forever endure,

"When wrapped in flames, the realms of ether glow,
And Heaven's last thunders shake the world below."

American Anti-Slavery Society.

[This body convened for its Anniversary on Tuesday, May 9th, and was opened with prayer by Rev. Theodore Parker, of Boston. Rev. S. J. May read selected passages of Scripture.—After reading the report, Mr. Parker offered a resolution, and supported it in an address, a report of which, by the N. Y. Express, we take from the Liberator. It is full of just and noble sentiments.]

Resolved, That we find encouragement in the signs of the times, both of Europe and America, and read therein the assurance of success.

Sometimes we see a man who nurses at his bosom one cherished sin, sometimes resolving to cast it out and pursue an ideal virtue, and sometimes inclined to follow it, and although not generally known in consequence of this sin, he becomes less and less respectable. If he decides in favor of the ideal virtue, he comes into unity with himself and the world. Such is the condition of the United States with regard to the enormous sin of slavery, which is on its conscience; a sin which the speaker discribed as a contradiction to the Constitution, and to the declaration of independence; a contradiction to Christianity and to human nature, which prompts us to self-defence, and to take whatever weapons we may to defend ourselves. Moreover, it is a contradiction to that law, requiring us to love our brother as ourselves. Slavery is not the only sin of the country, but it is the greater only because others are less. It draws to itself the attention of men of genius, who are the eyes of the country, and who might otherwise be engaged in building up positive virtue.—When our house is on fire, we do not stop to extinguish the flames from a handful of shingles. The anti-slavery power in this country is so great that it will not let slavery rest; it will constantly agitate the question, and thus keep the nation at war with itself. Slavery is spreading wider, but not deeper. So long as it exists, the Union is in danger. It is the most awful crime that is tolerated, He could have some excuse for the despots of Europe, if they enslaved their subjects. They have never professed to protect the people in their rights. They have had no charter proclaiming the equality of all men. They have no such contradictions in their constitutions as we have. We are told, we have no business with slavery. No business with it when Northern citizens are lying in the jails of Charleston—when the jails in the District of Columbia are made places of torture to human beings—when slavery denies the right of petition—when it threatens the lives of our representatives and senators in Congress—when it makes wars, which we at the North must pay for, and makes laws which we must obey! It has been said that slavery is the background of republicanism. It may be so in South Carolina, for this is a remarkable State. It may be so there, for there a man cannot be a member of the popular branch of the Legislature, unless he be "legally seized and possessed of ten negroes." There is a law in South Carolina which requires houses to be built of wood instead of brick or stone, in order that in case of fire they could be blown up with gunpowder; which reminded him of the way in which that State did other things; let them, however, beware, lest they find that a conflagration may come which no gunpowder can arrest. It might seem ridiculous that a few men should attempt to overthrow this institution in face of the whole power of the government, of the army and navy, and the whole force of the organization of the political parties. Yet the ideas and sentiments of the anti-slavery men would prevail. Though they had not armies or navies to support them, yet they had truth and the power of God. The ideas and sentiments of liberty were the sentiments of the people; they had overthrown thrones in Europe, and would surely prevail. If the Constitution stood in the way, it must be amended, or torn in pieces. If the Supreme Court stood in the way, it must yield to the force of these sentiments. The signs of the times were in their favor. In the European world, they are all on our side. When downtrodden millions there rise and obtain their freedom, will millions here be permitted to remain in bondage! The recent capture of the 77 slaves in the District of Columbia, and their noble-hearted friends, would bring up the question whether slavery legally exists in that District. He knew that we had slaveholders to make our laws, and to tell our Northern men what to do. He rejoiced that these slaves had been captured and resold into slavery; he was glad that one of these slaves had belonged to a President; it would call the attention of the world to the subject. The representative of the nation was pledged to slavery, and the church too was pledged to slavery. What do we need! We need no violence or force. Leave them to the South. Let us use the weapons of love.—We have the sympathy of humanity—the sympathy of God, and can afford to be calm, and to abide our time. The signs of the times favor us. There is a dawning in the East that covers us. The young Hercules is rising in his cradle, and is crushing the serpent that comes to destroy him. That is an ancient symbol of force. But there is also another symbol of a young man who crushes not the serpent, but stands calm, with arms folded, serenely, with the serpent beneath his feet. That was the symbol of the infant Saviour; the symbol of moral power, which is sure to put the serpent under his feet without force, by the law of love.

[Mr. P. was followed by Mrs. Lucretia Mott, and next by Wendell Phillips, Esq., of Boston, who offered the resolution below. We give a report—the only one we have seen—from the New York Observer.]

Resolved, That recognizing as we do, with profound gratitude the wonderful progress our cause has made during the last eighteen years, and yet considering the effort now making to impress the community with the idea that the Church and the land can and will abolish Slavery by its own virtue, and that the parties are able and willing to grapple with the evil, this Society deems it a duty to reiterate its conviction, that the only exodus for the slave out of his house of bondage is over *the ruins of the present American Church, and the present American Union!*

Mr. P. said amen from the bottom of his heart to every expression of gratitude for the wonderful progress of freedom during the last eighteen years. We should have been deemed more maniac and fanatical than we were had we dreamed of such success. We meet here to look over the land, to take a new point of departure, to gather experience from the past and lay new plans for the future. Slavery, like the oak of a thousand years, has planted its roots in a thousand customs, and we have a labor in uprooting it. Disunion is no new word in our country. It has always been used to serve political ends. The very men who launched our ship of state, doubted if it would swim; and the experience of the last twenty years justifies the idea that no success can be had but by dissolving the Union. He would not attempt to gild refined gold, and therefore avoided any attempt at describing the American church. He would say of it, however, as Johnson said of Shakspeare, "Panting time toils after him in vain." The English language would not supply him with the words he needed. He considered the question at length whether slavery had grown in strength within fifty years. He said it had gathered to itself all the prejudices which wealth can buy. At the time of our revolution it was weak, but now, although the wave has rolled back from some States, although the throne of France has but just gone before the workmen of Paris, and the pavements have outrun the soldiery, although you can hardly count the kings that are flying along the highways, yet slavery here has gained political strength. In the convention which formed the constitution, James Madison was endeavoring to make or find a way to drive slavery from the country. At the door of the first Congress stood Benjamin Franklin, entreating them to put down the disgraceful system. White and Jefferson almost saved Virginia, Jay brooded like a guardian over New York, and Samuel Adams thundered in Faneuil Hall. Where now are your Adamses, and Jeffersons and Jays! It was not long before old Massachusetts stood alone in endeavoring to prevent the foot of a slave from sullying the prairies west of the Mississippi.

The constitution is like the dykes in Scotland, of which Macauley speaks—good while the ocean is outside of them, but when it comes in only serving to keep it in. Slavery is gaining strength in the free States. Where are the successors of the men we have named. Where is the party now that proposes any method to abolish slavery! The lion is loose, and it is proposed to pat him and coax him back into his cage. This driving slavery back into its constitutional limits reminded him of the story in the Arabian Nights, of the fisherman who found a casket from which a genius came that destroyed him. Slavery had sprung up and set one foot on Wisconsin, and with the other kicks Mr. Hoar out of South Carolina; with one hand chokes the Mexican eagle, and with the other gags Faneuil Hall. He approved of that principle of action which says to the corrupt church, thou art of the devil and not of Him of Nazareth; and concluded with reiterating the idea of the resolution.

[Mr. Phillips was followed by Frederick Douglass, the eloquent and witty colored orator, in a speech full of genial humor, and having also appeals of no ordinary force and point. On Colonization we confess we agree with him rather than with Dr. Bethune, whose remarks were given in last week's Register. We have room only for the close of Douglass' speech, which we take from a phonographic report in the Standard.]

I meant to have said a word about Colonization, as I observed there was a *very dark looking* individual here, (Gov. Pinney, of Liberia,) for whose special benefit I wished to say something on that subject. But as I do not see him here now, there is no necessity to discuss this subject for his benefit. When he was pointed out to me, I thought it quite remarkable, that so dark a man should be in favor of colonization; but there are some simple minded men *even among colored people.* (Laughter.) I will just say, however, that we have had some advice given us lately, from very high authority. I allude to Henry Clay, who in his last speech before the Colonization Society, at Washington, advised the free colored people of the United States that they had better go to Africa.

He says he does not wish to coerce us, but thinks we had better go! (Laughter and applause.) What right has he to tell us to go! We have as much right to stay here as he has. (Laughter.) And I want to say to our white friends, that we, colored folks, have had the subject under careful consideration, and *have decided to stay!* (Great laughter.) I want to say to any colonization friends here, that they may give their minds no further uneasiness on our account, for our minds are made up. (Laughter.) I think this is about the best argument on that subject.

Now there is one thing more about us colored folks; it is this, that under these most adverse circumstances, we live and move and have our being, and that too in peace, (laughter,) and are almost persuaded that there is a providence in our staying here. I do not know but the United States would rot in its tyranny, if there were not some negroes in this land—some to clink their chains in the ears of listening humanity, and from whose prostrate forms the lessons of liberty can be taught to the whites.—(Applause.) It is through us now that you are learning that your own rights are stricken down. At this time it is the Abolitionist that holds up the lamp that shows the political parties of the North their fetters and chains. A little while ago, and the Northern men were bound in the strange fanatic delusion, that they had something to do with making of Presidents of the United States; that is about given up now.—No one now of common sense, or common reading, imagines for a moment that New York has anything to do with deciding who the President shall be. They are allowed to vote, but what is the amount of this privilege! It is to vote for the slaveholder, or whom the slaveholders select. No men that are now accounted sane, think of any other than of a slaveholder or * * * * * * who shall hold the destinies of the nation, (laughter)—and the reason is because the people are convinced that they belong—as they used to say to the colored boys of the South—to the party. They used sometimes to ask me, "boy who do you belong to!" and I used to answer "to Captain Thomas Auld, of St. Michaels," a class-leader in the Methodist Episcopal church;" and now I would ask, "who do you belong to!" (Laughter.) I will tell you. You *belong* to the Democratic party, to the Whig party, and these parties belong to the slaveholder, and the slaveholder rules the country. As the boy said about ruling England: "I rule mamma, and mamma rules papa, and papa rules the people, and the people rule England." To be sure you have the right to vote, which is like what I heard once of a certain boy, who said he was going to live with his uncle Robert, and when I go there, said he, I am going to do just as I please—*if uncle Robert will let me!* The Northern people are going to do just as they please if the slaveholders will let them. The little bit of opposition that has manifested itself in that little protuberance on American politics—the Wilmot Proviso—which our friend Gay has fully described as a tempest in a teapot, has now quite flattened down. The Whigs, who said we will stand by it at all hazards, have fairly backed out; they did so last fall, they got afraid of the Union. In Ohio I heard men striking their fists together, saying they would stand by it at all hazards; and after a little while, the Ohio State Legislature came to the conclusion, after having carefully considered the matter, that "to press the question of no more slave territory must be disastrous to our American Union."—New York came out expressly in favor of the Proviso, and it has since seen that the Union will be periled by adherence to that principle. And all over the North there is this fainting away before that power which was before undefined, as has been so eloquently touched upon by my friend Phillips.

I have no prepared speech, and I will not weary you any longer. I have sometimes thought since the late occurrences in France, that there may be an under current in men's hearts here as there was in Paris; Louis Philippe thought himself perfectly secure surrounded by his 300,000 soldiers, who, with fixed bayonets, were ready to support him in the suppression of the riots; but the troops were found to fraternize with the people: the soldier joined the civilian to assert and defend his rights. So I believe here, after all that we have said against the American people, there is yet an under current prevailing in the mass of the people of this country, uniting Democrat and Whig, and men of no party, taking hold in quarters we know not of, which shall one day rise up in one glorious Fraternity for Freedom, uniting into one mighty phalanx of freemen to bring down the haughty citadel of Slavery with all its bloody towers and turrets.

"There's a good time coming, brothers,
A good time coming,
Wait a little longer.
We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming;
Cannon balls may aid the truth,
But thought's a weapon stronger;
We'll win our battle by its aid—
Wait a little longer."

Mr. Douglas concluded his speech amidst great applause.

CHRISTIAN REGISTER.

BOSTON, MAY 27, 1848.

THE MISSION OF UNITARIAN CHRISTIANS.

There is a general and there is also a special work to which Unitarian Christians are called. The name Christian denotes that their first and chief work is to spread Christianity; to preach and to diffuse the gospel of the forgiveness of sins and of immortal life through Jesus Christ; to promote righteousness, peace and good will among men; to bring every knee to bow to Christ, and every tongue to confess that he is Lord to the glory of God the Father. This is the work which is common to them with Christians of every name. They need not, they should not, act for these ends in an organized form only as a sect. They should cooperate with all who will labor with them.

The position of Unitarians, as a sect, is not one of their own choosing. They have not withdrawn themselves from other bodies, but have been cut off. And it seems the purpose of leading men among Orthodox Congregationalists, especially at the present time, with whom they were once in fellowship, to cut them off entirely; to sunder every link, every tie, that ever bound, or may still bind them together. This purpose may be accomplished. Let it not discourage Unitarians. Good men are arising among all denominations who, while they do not sink differences of speculative opinion, are yet willing and seeking to cooperate in behalf of all they hold in common in the religion of Jesus Christ.

There are works, in which, thank God, no sectarian conditions are interposed to hinder Unitarians from working with their fellow Christians. These are the abolition of slavery, of war, of intemperance, and of every other evil under which the earth groans, and from which Jesus came to redeem the human race. The readiness with which Unitarians respond, shows how glad they are to cooperate with Christians of every name.

In many of the great objects for which Unitarians are associated by themselves, it is not as a sect, but as Christians. For instance, they feel it their duty to send the Gospel to the destitute. It is the Gospel they would send, not the points in which they differ from other Christians. They would help provide the means of regenerating the world. If they do this at all, they must do it now, as a denomination, but they do not engage in it with a sectarian spirit, or for sectarian ends.

There are those among Unitarians, who from conviction feel the importance of the views in which they *differ* from Christians of other names. They consider certain prevalent doctrines as serious errors, and as great obstacles in the way of the universal reign of righteousness. Such persons would be untrue to the voice of duty within them, did they not seek to diffuse their own views, and overthrow error; and they *associate* for such an object.

There are those on the other hand who have, and cannot but have, their own distinguishing views, but it is for themselves. They regard them as unessential. Other and higher principles of the gospel sink these differences into insignificance in their own esteem. Let those who feel they must act, and those who feel they must not act, on these points, forbear one another in love.

Our Anniversaries are at hand in which Unitarians will meet both by themselves, and also with Christians of every name for objects confessedly common to all. May we all seek to fulfil the mission to which we are called, with all fidelity and earnestness, in the spirit of love. May truth and righteousness find freer course, and wider and deeper reception, in the hearts of men!

☞ The friends of Rev. Mr. Bellows will be glad to hear of his safe arrival in England, after a very fine passage of eighteen days from the wharf at New York to the Liverpool Docks. The Inquirer of last week contains the first of his letters.

Rev. Mr. Robbins' Church. We learn that an evening service is to take the place of the afternoon service in this Church, on and after to-morrow, (May 28th.) The evening service will commence at half past 7 o'clock.

☞ Rev. Frederick R. Newell of Cambridgeport has received and accepted an unanimous invitation from the "*First Congregational Society*" in Brewster, to become their pastor.

Mr. Newell is a graduate of the Meadville Theological School, of the class of 1846. Since that time he has preached a year at Pomfret, Vt. and for the last six months to the society in Brewster. [Comm.

Rev. Sumner Lincoln is to be installed at Hampton Falls, on the last Wednesday of June.

☞ The quality of paper advertised by Mr. Groom in this week's paper, is, for the price, superior to any we ever touched pen to. The size of the letter sheet is large.

INTERPRETATION OF PROOF-TEXTS,

SUPPOSED TO TEACH THE SALVATION OF ALL MEN.

The Covenant to Abraham not annulled by the Law.

Galations iii; 17—And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

This covenant was the blessing promised to Abraham, upon which we have already remarked; and it is alluded to in the eighth verse of this same chapter, in which it is declared that "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." To "justify" the nations was to make them just, was to diffuse righteousness through the world, was to produce in mankind personal righteousness; in other words, it was to fulfil the petition in our Lord's Prayer, Thy kingdom come, thy will be done on earth as it is in heaven.

Now the Jews insisted that this blessing was to come upon the world through their Law. The apostle Paul, on the other hand, showed that the Jewish Law was an obstacle in the way; that its abrogation was to precede the spread of true religion in the world; that not the Law, but the principle of Faith in God, was to be the means of the diffusion of true righteousness; that the promise being attainable by Faith, it was not necessary to come through the Law for it; that the notion entertained by the Jews that all the world must be proselyted to Judaism—must be circumcised and receive their Law—was in direct opposition to the original condition of the promise as made to Abraham; that that original condition, which was simply faith, without the imposition of the burden of the Law, was not and could not be affected by the institution of a Law made centuries afterward. Let the Jews then abandon their purpose of fastening on the nations the yoke of the Law, which God never intended should be universal, but only last until the Messiah came.

Such is the scope of the apostle's argument. Is it possible, without forcing the passage aside from its intent, and out of its connexion, to make it affirm the doctrine of the salvation of all men? This doctrine is inferred from it, first, by assuming that the original promise was that all men should be saved, and then interpreting the Law as threatenings of punishment; which threatenings could not annul the original promise—an interpretation how wide of the scope of the passage!

Jesus lifted up, and drawing all men unto him.

John xii; 32—And I, if I be lifted up from the earth, will draw all men unto me.

This passage is entirely synonymous with the prophetic declaration, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Is. xi; 9. It expresses also the agency through which this great event shall be accomplished. It regards the race of man on earth become obedient to the will of God revealed by his Son. The time shall come when there shall be a universal acknowledgment of the authority of our Lord Jesus Christ. His death should precede it, and lead to it, and be the great motive to accomplish it. Of course it decides nothing in respect to the intervening generations of men who should reject him; much less does it teach that all men shall be made happy in the future world.

The main doctrine of Universalism, that all men shall be made happy at the resurrection, cannot stand a moment before this text—even on the supposition that the text looks forward to events of the invisible world. The "resurrection" maintained is of a *miraculous* nature. The means and the result expressed in the text are a *moral* means and result. It is not that men are *made* happy by God's miraculous power, but that they *become* happy through their voluntary acceptance of the authority of Jesus.

Whether any will accept the authority of Jesus in the future world, who have rejected it in this, is not revealed. Those who persist through life in its rejection—in disobedience of God's commands and disregard of the motives of the gospel—do it at the hazard of never being won to obedience in the life to come. We do not hesitate to say, that if the prodigal, who shall have extended his sinful wanderings away from his Father's house into the future world, shall come to himself even there, and say, Father, I have sinned, and resolve to return,—and we hope his after experience of wretchedness will induce him thus to resolve,—he will be met a great way off by a Father's love, and be received with open arms. But it is not revealed that he will ever thus return. A cloud and darkness hide him from our sight. To persist in sin with the hope of abandoning it in the life to come; to make that hope an occasion of continuance in sin, is surely the greatest presumption. Such a hope has in itself the premonition of an awful disappointment.

TACTICS.

We regret that our neigbor of the Trumpet, in behalf of his brethren, cannot receive our proposed examination of proof-texts of Universalism, without denouncing it as an act of "hostility to Universalists." He has for several months past, reiterated charges against Unitarians of "non-committalism," "concealment of opinions," and "fear of open avowal of opinions" on future retribution. When we attempt to disabuse him, and show the wrongfulness of the imputations, by giving our sincere and long-considered interpretation of passages of Scripture supposed by him to teach Universalism, but by us not to teach it; when we thus show that the alleged indefiniteness on the subject of future retribution is from the fact that we do not understand the Scripture to declare the doctrine, and not from any base motive as alleged, it is poor manœuvering for the accusing party to impute the defence to "hostility."

We wish him more generous views of the matter. He cries out, "The contest is coming." We shall allow ourselves to be drawn into no "contest."

In regard to Universalism, we do not hesitate to say, that we consider it an error. But in regard to Universalists, we likewise do not hesitate to say that, other things being equal, we respect and esteem them as truly as any other denomination of Christians. They have errors, at least we think so; and so may Unitarians have theirs.

Whatever the Trumpet may bring forward by way of argument on the other side, we shall not reply to, but content ourselves with simply setting forth our interpretation of the passages in question. We are not without hope that our interpretation will have some appearance of reasonableness, and commend itself as true; at any rate, that it will not seem strange, nor the alternative be forced on our Universalist brethren to impute to us either fear, or concealment of opinions.

INDEFINITENESS OF FUTURE RETRIBUTION.

Said Dr. Channing, in a letter to Rev. Mr. George Armstrong, in the year 1835, Memoir vol. II, p. 421—"I have rested in the general conclusion that the Scriptures intend only to give us strong impressions of the moral consequences of the characters we form here; that their language on the subject of the future life has the boldness of the prophetic style, and that we are in danger of error when we attempt to gather from it any precise views of the condition of the wicked. The mercy to be exercised hereafter—if such there be, and we hope there will be—will be revealed in due time, and we can see why the annunciation of it now would not suit our present condition. Under these convictions," he adds, "I have not felt that I was called as a Christian minister to speak of future punishment, but in the indefinite manner of which you take notice."

This "indefinite manner" of speaking on the subject is very hard to be tolerated by those who have a sharply defined creed; and it has accordingly been considered, both by Universalists and by Orthodox, as non-committalism, or as a concealment of opinions, or as the result of fear. They seem to see things so clearly themselves, that they have no patience with persons who see differently, or who frankly and honestly confess that so far as they do see, it is through a glass darkly. But he who can afford to confess that he does not see clearly on any given point, is able to suffer any imputation of unworthy motive. The courage which can do the one, can also bear the other.

The Gospel Banner.—The editor of this paper (Universalist) who, in an article entitled "Endless Misery Plain Enough," quotes two sentences from the Christian Register, is requested to lay before his readers, in connexion with the same, the sentence immediately following those he quotes. We will trust his readers to make the obvious inference, as to the opinion expressed in the Register, from the passage entire. The Banner, in quoting as he has done, is guilty of a perversion as gross as if he were to quote from John's 2d Epistle, verse 7—"Jesus Christ is come in the flesh; this is a deceiver,"—and should exhibit it as the sentiment of the apostle.

We would also call his attention to a slight inconsistency, where he speaks disparagingly of a remark in the Register, that "Unitarians may be said to believe in 'everlasting punishment,' in the restricted form of losing a good never to be regained," and imputes the remark to a desire to "please the Orthodox," and yet in a previous column of the same paper, almost side by side, he quotes approvingly Rev. Mr. Clapp's avowal of belief in "eternal retribution; that is, in a lower degree of happiness to be enjoyed by some than by others"—which is all the Register asserted or implied in the remark in question.

For the Register.

SONNET TO LAMARTINE

Hail to the man of great ideas! Great
In his ideal of a self-ruled state;
Great in himself,—formed for and by his time;—
Not skilled alone "to build the lofty rhyme,"—
But wise in council to restrain and guide
The impetuous out-break of the long-pent tide
Of scorn, impatient of a despot's sway;
Now rampant, likening to a storm-vexed sea
The myriad hosts of Frenchmen, once more free,
Shouting o'er kingcraft fallen, from that proud day.
Be yet the noble task, so well begun,
Of rearing a republic great and free,
Achieved by him, the patriot bard, and he
Be hailed by France a second Washington!

J. F. S.

For the Register.

M. COQUEREL AND ABBE LACORDAIRE.

It is an interesting fact that the two most eloquent preachers of France are members of the National Assembly recently convened at Paris—the Liberal Protestant Coquerel and the Romanist Lacordaire. We may be tempted to hold up our hands in amazement at the presence of ministers of religion in the exciting scenes of such a political body. Yet they who oppose the entrance of the clergy into political life must remember that the position in the National Legislature to which the French preachers have been called by the choice of their fellow citizens, involves far less of secular spirit than that which is cherished by the position of the bishops of conservative England in the House of Lords. If our friend and brother Coquerel does not show himself a nobler champion of education and humanity than the leading Bishops of England have shown of late years, we will allow that his presence there is a disgrace to him.

We understand, that M. Coquerel is about fifty-eight years old. In 1818, he took charge of the Reformed Church at Amsterdam, and since 1830 he has been established in Paris. His sermons and also his recent able work on Experimental Christianity have been noticed in the Christian Examiner. Other works of his are equally deserving notice, especially his various pamphlets in favor of Liberal Christianity against the attacks of Papists and Calvinists, and also his various treatises upon Scripture Biography, literature and interpretation for the special use of the young. We have been surprised and delighted by the great thoroughness and zeal with which he prepares for the instruction of the young of his congregation in the elements of Christianity. We sincerely hope that the number of young men who attend his catechetical lectures the present year, will not be diminished by the new honors of their cherished pastor in the political arena.

In a crisis of affairs, like the present, France needs the voices of her wise and able men. That Coquerel will be the firm and eloquent champion of regulated liberty, his noble appeal to the people in the thickest of the danger is proof enough. He told them plainly that order was their great need, and if this were assured there would be liberty enough. He has always contended strenuously for Protestant freedom of conscience and speech. He has been as efficient in opposition to Romish despotism as against Calvinistic exclusiveness. The Romish party has some powerful champions in the New Assembly, and we are glad that Liberal Christianity is to have so eloquent an advocate of universal toleration. He will not shame his great reputation, we are sure, by withholding his voice and vote from any measure that will promote religious liberty, general education and progress. Whatever may be Lamartine's Romish partialities, certainly his whole public life stands identified with that discreet and earnest humanity which Coquerel in common with all the leading liberal clergy has always maintained. We look with great interest to the part to be taken by the Protestant preacher in the opening session.

Nor are we sorry that Lacordaire is in the National Assembly, the eloquent Abbe with his legal training and almost Irish taste. The Roman Catholic Church has important interests and duties in France, and should have able, and if possible, judicious friends.

Lacordaire, we understand, is about forty-six years old. He was born in Burgundy, 1802, the son of a physician, and was bred first to the bar. In 1822 he came to Paris with deistical opinions, which he in a few years renounced. He studied theology at St. Sulpice and was ordained in 1827. For awhile he was connected with Lamennais in the liberal Catholic movement, and was quite conspicuous for the freedom of his course after the revolution of 1830. He withdrew from Lamennais however, when the radical doctrines of the latter called forth the decree of the Pope in condemnation of them.—He has since procured the re-establishment of the Dominican order of preaching Friars, and presides over their house at Calais. His sermons in Paris and the Provinces always draw crowds. He preached O'Connell's funeral sermon, and since the revolution in February has made himself very conspicuous by his bold appeals to the Parisians in favor of the Catholic faith. On one occasion of late he drew down a storm of plaudits by declaring, that if he should be impious enough to attempt to prove the existence of God, a great nation would present themselves at the door of the Cathedral, and by their own indignant acclamations protest against the wrong done to the majesty of heaven, and drive the recreant preacher from the pulpit which he profaned.

It is thought that Lacordaire will take the bold step of moving the restoration of the property taken from the church in the first French Revolution. There is something very brave in this step, but it can end in little more than rhetoric. It would be hard to say what was the exact property of the church previous to the great revolution, and harder still to gather it together from its broken fragments in the hands of the thousands of proprietors. What a scattering of dignities would take place in England if the property snatched from the Catholic Church by Henry VIII, and distributed among his minions, were to be restored. Not a few of the English backsliders towards Rome would think this surrender of their goods as a little harder than hair shirts and the Breviary.

Let Lacordaire have his say, and Coquerel keep not back his word. We cannot but hope good from them both, as able representatives of the interests of religion. Fearful crises are near in Europe, yet we cannot but hope more than we fear. Kind Providence has raised up unlooked for light in the thick darkness. Lamartine is certainly a wonderful instance of the power of trying times to bring forth the needed man. He seems to unite the impassioned enthusiasm of Vergniaud with the romantic chivalry of Larochejacqueline and the exalted prudence of Burke. In Coquerel, and even in Lacordaire, we trust that he will find helpers. o.

For the Register.

NATURE'S INVITATION.

Fine not, my child, to distant lands to go;
The flower with me is pleading at thy feet,
The clouds delaying through the azure flow,
And soft the breezes come thy cheek to greet.
Why hasten on, hast thou a fairer home?
Has God more richly blessed the world than here,
That thou in haste wouldst from thy country roam,
Favored by every month that fills the year?
What though in other climes rise loftier piles,
And Art with fairer colors decks her halls;
No fairer there than here are Nature's smiles,
No sweeter there than here her music calls;
Attune thy mind, open thine inward eye,
And thou wilt seek no more a distant sky.

J. V.

For the Register.

SAYRES. ENGLISH AND DRAYTON.

Monstrous statements are made in the papers regarding these sufferers for liberty-sake. When arrested in the endeavor to liberate seventy-seven men, guilty of a skin a little darker than our own, bail was demanded of each at the rate of a thousand dollars for each of the run-away blacks—or, over seventy thousand for every one of these fearless emancipators. This seems incredible. Such bail was never before heard of in a decent country, and ought to arouse the whole free heart of the nation to cry "Oh God, how long!" One of them is stated to have offered five thousand dollars bail, and to have been refused: and their friends judged it safer for them to stay in jail, as wolves in human shape are prowling around them night and day. It is the crowning grace of this jubilee of slavery that these men are suffering in the dungeons of a building which the freemen of the North equally own with the oppressors of the South—and, that we in New England are to pay our part of their jailors' fees. The Marshal of the District had his application to Congress approved by the Judiciary Committee, for over five thousand dollars expended in securing runaway slaves previous to these. The accusation of a single private man may throw a free man of color into an unwarmed jail, and confine him year after year, and assess the United States a hundred and forty dollars a year for his safe keeping, and our supple tools in Congress will pay the scot without remonstrance. Is it not time that we were done with this partnership in crime! Have we not far less to plead in extenuation than the born slave owners of the South! Have we any apology left save cowardice!

NEW PUBLICATIONS.

The Edinburgh Review.

The April No. of this Periodical has been received at Wiley's. The table of Contents sets before the reader, the Genius of Plato; Coleridge and Southey; Protestant Sisterhoods; The Proscribed Races of France and Spain; Modern Quakerism; The Argentine Republic; The French Republicans; and a few other articles.

The Westminister Review.

T. Wiley Jr. has also received the April No. of the Westminister, containing elaborate Reviews of the Life and Correspondence of Viscount Sidmouth; State of Education in Wales; The Asylum for Idiots at Paris, (the review containing letters from Mr. George Sumner and also from Dr. Conolly to Dr. Howe of Boston;) Adventures in Mexico; Louis Blanc; Letters to Albert the Mechanic, Member of the French Provisional Government; The French Revolution of 1848.

The article on Foreign Literature contains a review of Richter's Levana, (which we learn is shortly to be published by Munroe, and extracts from which were published on page 40 of last week's Register). Numerous Miscellaneous notices follow the article on For. Lit.

Littell's Living Age. No. 211.

This No. contains two of the articles in the last Edinburgh; also some fine selections from Chambers, and capital things from Punch; and a paper from its Paris Correspondent, dated April 26.

Endymion. A Tale of Greece. By Henry B. Hirst, Author of the Penance of Roland, The Funeral of Time, and other Poems. Boston: William D. Ticknor & Co. 1848.

In the Preface, the author, in reference to a complimentary remark by N. P. Willis on the first Canto, four years ago, that the author had written his Poem "after Keats," observes that he had "purposely avoided the perusal of Keats' Poem, until the completion of his own." He says that his reading of poetry has been confined chiefly to "the classic fathers of the art in their original tongues," and that he has "written more English Rhyme than he ever read." A perusal of his Poem would seem to confirm what he has confessed. It has the charm of melody; the verse flows gracefully, the language is classic and pure, the images are generally beautiful and yet simple. We object however to the simile,—

"Night from out her cave
Walked, Christ-like, o'er the wave,"—

both on the score of good taste, and because it is a sort of anachronism—an image borrowed from Christian and later times and applied to earlier and fabulous events. The poem will be read with the same pleasure with which one views any beautiful work of art embodying heathen classic ideals. The higher, Christian forms of thought—of course one does not look for them, or looking must be disappointed. We give the following as a specimen, showing also the form of stanza:—

He told his simple tale,—how he saw Dian,
And she had blessed him with her love. A dream
It was, said he, a gleam
Born of my starry fancy—a sweet scion
Reft from supernal spheres, that taking root,
Produced such bitter fruit.

And yet I loved *thee*, Chromia, for when turning
Desponding from these dreams, thy softness fell
Like dew on me. The spell,
However, grew in strength: my spirit, *burning*
To clasp the spiritual [ideal,] turned away
With scorn, from things of clay.

The Marriage Offering. A Compilation of Prose and Poetry. Boston: Crosby & Nichols.

The Initials appended to the Preface, show the Compiler to be Rev. A. A. Livermore of Keene. It was a happy thought that suggested such a volume.—The selections are very numerous, in general brief, and display good taste and judgment. We were not aware before that there was so much and so various Christian literature on the subject. It will be universally acceptable.

A Grammar of the Spanish Language Based on the System of D. Jose de Urcullu; according to the 7th Paris Edition. By Fayette Robinson. Philadelphia: Cowperthwait & Co. 1848. Also, Grammatica Inglesa Reducida a Veinte Y Dos Lecciones Por D. Jose de Urcullu, &c., &c. Por Fayette Robinson.

These books can be obtained at the book store of Munroe & Co., and are said to contain valuable improvements on the older grammars.

RELIGIOUS INTELLIGENCE.

Pittsburgh Methodist Conference.—The editor of Zion's Herald, under date of May 17, writes that the

"Conference has been much retarded by those plagues of its sessions, appealed trials. An unusual number are pending. Except in the pleas of these cases, there has been scarcely any occasion for elaborate discussions before the body; there has been an immense amount of talk unquestionably, but it is what may be properly called talk, suggestions, propositions for amendments, amendments of amendments, substitutes, &c. Most of the Conference are heartily fatigued with these minute discussions. There is a longing for the great subjects yet before the Committees, that something calling out the greatest strength of the Conference may be presented. But the most interesting of these subjects—those relating to the South—have been referred to a Committee so large, (nearly one-third of the Conference,) that the discussions in Committee will supersede much of what would otherwise be said in Conference, for the agreement of the Committee will sway the Conference."

The Committee on the State of the Church

"Are about prepared to report on the Act of Separation, and I need not intimate the character of their report. But the 'bone of contention'—the 'Property Question'—remains yet."

The editor expresses it as his opinion

"That the only remaining means of determining this controversy are arbitration or prosecution; perhaps some other relief may arise, but both parties are too much exasperated by their controversies to approach each other with amicable overtures."

BALDWIN PLACE BAPTIST CHURCH, BOSTON.—Rev. Baron Stowe, DD. has from ill health resigned the pastoral charge of this church, which he has held for 16 years.

PARK STREET CHURCH.—Rev. Silas Aiken, Pastor of Park street Church in this city for the last ten years, communicated his resignation to the Church and Society on the morning of last Sunday.

REV. H. BEECHER'S CHURCH. The pews in the Plymouth Congregational Church in Brooklyn, were rented for one year on Monday evening, of last week. There are 150 pews on the main floor. Of these, 99 were rented, and a part of the gallery, for the aggregate rent of $6150,50. The remaining pews on the floor have been, or will be, all taken, and will produce about enough to raise the whole rent to $8800. One gentleman took the whole gallery on one side, for the purpose of filling it with families who do not feel able to hire seats, or only at a very low price. He has 25 pews for $100,and intends to have a family for each of them. It is an excellent plan for doing good. This house was opened under the new arrangement, just a year ago, without either a church or congregation. [Journal of Commerce.

CHANGE OF ECCLESIASTICAL RELATIONS.

The following is a record of change interesting to those who know about Old School and New School, and the rivalry of the two bodies.

The Rev. C. P. Jennings, of the (New School) Presbytery of Chenango, has been received, after an examination as a member of Cincinnati (Old School) Presbytery.

At a late meeting of the (Old School) Presbytery of Chillicothe, *three ministers* were received from Presbyteries in connection with the New School body, viz: Joseph Irwin, William P. Eastman, and S. P. Dunham.

NEW YORK THEOLOGICAL SEMINARY. Nineteen students of this Institution have recently taken license to preach—ten of them were licensed by the Congregational Association of New York and Brooklyn, six by the new school Presbyteries, and three by the old school.

IDOLS MADE IN ENGLAND. "I have been informed," says a missionary in India. "..hat some merchants in Birmingham have made a good speculation lately in manufacturing idols of brass for the India market, for which they found a ready sale. It was mentioned to me as a fact last year, that two missionaries were embarking for Calcutta on board the same ship which carried several chests filled with idols."

THE REV. MR CHAPIN AND THE MERCER STREET SOCIETY NEW YORK.—We learn by the last Christian Messenger, that pews to the amount of Forty-five hundred Dollars have already been rented; that the large accessions to its strength, which this Society has received consequent upon the removal of Mr. Chapin to this city, has not been from the other societies of the same faith, so as to reduce their strength materially, but men of wealth, respectability and intelligence, from other denominations, and of no denomination, have come forward and taken seats.

GENERAL INTELLIGENCE.

ARRIVAL OF THE CALEDONIA. This steamer, which arrived in our harbor last Sunday forenoon, brings seven days later intelligence from Europe.

FROM ENGLAND, there is no special news.

IN IRELAND, riots continued in all their violence.

FRANCE. The elections to the National Assembly have been completed. Paris sends 34 members. Lamartine led the ticket by a majority of about 15,000 over any of the rest. The names were read out by Marie, the Mayor of Paris, on a balcony in front of the Hotel de Ville, on the evening of the 28th of April, at half past ten o'clock—the night dark, torches lighted and the bayonets of the soldiers and countenances of the multitude gleaming. The first announcement was 'Citizen Lamartine, 259,000 votes;" and it awakened a deafening shout, accompanied by a roll of the drums of the National Guard. The names of Dupont de l'Eure, Arago, (Astronomer,) Garnier Pages, Marrast, Marie, (editor of the National, and Mayor of Paris,) Crémieux, (Jew,) Berenger, (Poet,) next followed. Albert's name comes the 21st on the list; Ledru Rollin, 24th: Blanc 27th; Coquerel, Protestant Unitarian clergyman, 31st; L'Abbe de Lamennais the 34th and last, who was elected by a vote of 504, 871.—De Tocqueville is elected for Lamanche; Dillon Barrot for Ain; Lucien Murat, son of the ex-king of Naples, for Lot; George and Oscar Lafayette for Seine.—M. Theirs and Alexandre Dumas are not elected. The former was defeated by Aspoin, porter of Marseilles. The following is a classification of members according to occupations, Algiers not included, from which there are no returns.

Members of the late Chamber.	129
The Bar and the Bench,	111
The Church,	11
Medicine,	17
Working class,	34
Commerce and Finance,	38
Army and Navy,	38
Municipal Officers,	39
Government Commissaries and other Employs,	63
Literature and the Press	31
Agriculture,	16
Engineers,	8
Proprietors,	50
Unknown,	245

A hall has been erected for the Assembly in the Court of the Chamber of Deputies. At noon on the 4th inst., the members began to assemble. In the Diplomatic gallery were the American minister, Mr. Rush and others. At one o'clock the cannon of the Invalides, and the drums of the National Guard announced the arrival of the Provisional Government, at whose head came Dupont de l'Eure, flanking on Lamartine and Louis Blanc.

"The members of the Government having placed themselves in front of the tribune, the entire assembly rose and greeted them with hand and voice. Vive la Republique!' burst forth from every part of the immense hall, and was echoed back by the persons in the public galleries, and by the crowd outside, who had heard the sound, and caught it up as it reached them."

Mr. D. de l'Eure, invited by the President, M. Audry de Puiravean, the Senior member, ascended the tribune alone, and read the following address.

Citizen Representatives.

The Provisional Government bows before the nation, and renders homage to the supreme power with which you are invested. Elected of the People—welcome to the great capital where your presence excites a sentiment of happiness and hope, which will not be disappointed. Depositories of the National Sovereignty—you are about to establish new institutions upon the large basis of democracy, and to confer on France the only constitution fitting for her—a republic constitution. Thus having proclaimed the great political law which will definitely constitute the country, you will, citizens, like us, occupy yourselves in regulating the peaceable and efficacious action of the government in the relation which the necessity of labor establishes among citizens, and which must have for its basis the sacred laws of justice and fraternity. In fine, the moment has arrived for the Provisional Government to resign into your hands the unlimited power with which the revolution invested it. You know whether with us the dictatorship has been anything more than a moral power, exercised amidst the difficult circumstances in which we were placed. Faithful to our origin and to our formed convictions, we hesitated not to proclaim the nascent republic of February. To-day we inaugurate the labors of the National Assembly, to that cry at which we will always rally—' Vive la Republique.' "

When this address was concluded the cry of "Vive La Republique" rose from all parts of the Assembly. The Chamber thus adjourned to verify credentials. In the afternoon, a member arose and demanded that each member take the oath of allegiance to the Republic.

"M. Cremieux, the Minister of Justice, then rose and said that the oath of allegiance had been the occasion of so much scandal during the the last sixty years, that the Government had thought proper to abolish it. 'The oath of every true republican, added the minister, is in his heart, and not on his lips."

The Provisional Government have closed their ministry by a work which is the crown of their benefactions to France and to the world. A nation in the midst of whatever infirmities or sins, thus freeing its heart of oppression, and its skirts of the blood of men, and commencing its career in so signal an act of righteousness, will not be left of God to anarchy and ruin. *Vive la France a tous les siecles.*

On the 27th of April was announced the following:

"The Provisional Government, considering that slavery is an attempt against the dignity of man, that by destroying the freedom of man it suppresses the natural principles of right and duty; that it is a flagrant violation of the Republic dogma of liberty, equality, and fraternity; that unless effective measures follow closely the proclamation already made of the principle of abolition, deplorable disorders may arise in the colonies, decrees—

ARTICLE 1. Slavery shall be entirely abolished in all the colonies and possessions of France, at the end of two months after the promulgation of this present decree in each of them. From the promulgation of this present decree in the colonies, all corporal punishment, all sales of non-liberated persons, shall be absolutely indicted.

2. The system of engagements for periods of time, established at Senegal, is suppressed.

3. Governors or commissaries-general of the Republic, are charged with applying the measures suitable for insuring emancipation at Martinque, Guadaloupe, and its dependencies, the island of Reunion, Guayana, Senegal, and other French settlements on the western coast of Africa, the Island of Mayotte, and its dependencies, and Algeria.

4. All slaves condemned to afflictive or correctional punishments for acts which, if imputed to freemen, would not have been visited with these punishments, are pardoned. All individuals transported as an administrative measure are recalled.

5. The National Assembly shall fix the indemnities to be granted to the colonies.

6. The colonies, purified from slavery, and the possessions in the Indies, shall be represented at the National Assembly.

7. The principle, that the soil of France emancipates the slave who touches it, is applied to the colonies and possessions of the Republic.

8. In future, every Frenchman, even when in a foreign country, is interdicted from possessing, purchasing, or selling slaves, and from participating, directly or indirectly, in any traffic or dealing of this nature. Every infraction of these provisions shall involve the loss of the quality of a French citizen. Nevertheless, Frenchmen who shall find themselves affected by these provisions shall be allowed three years to conform to them, from the time of the promulgation of this decree. Those who may become possessors of slaves, by inheritance, gift, or marriage, shall, under the same penalty, emancipate or alienate them within the same delay, from the day on which their possession shall have commenced.

9. The Minister of the Marine and Colonies and the Minister of War are each, so far as concerns him, charged with the execution of this present decree. Done at Paris, in council of government, this 27th of April."

In Rouen, and some other places, serious conflicts occurred during the elections.

"Barricades were erected, attacked and defended with a skill, a courage and an obstinacy, that would in other instances have called for admiration. Cannon, loaded with 'round and grape' alternately—the musket—the bayonet—the sabre—gave to the troops and the National Guards the victory on each of those days. A letter says, more than three hundred of the insurgents have been made prisoners. It was found necessary to carry every barricade with the bayonet; under the protection of volleys of grape shot. The town has been placed under martial law."

This conflict is said to have originated with the Communists, because their candidate was defeated. The events at Rouen called forth an address from the Revolutionary Club to the Provisional Government, speaking in part as follows:—

Fighting has gone on; you know it well; and you allow the high and mighty deeds of the murderers to be gloriously vaunted on high! In your eyes, as in that of kings, is the blood of the people more water—good for naught but to wash the choked streets from time to time? Efface, then—efface from your edifices that detestable lie in three words which you have inscribed upon them—*Liberte, egalite, fraternite!*

If your wives or your daughters, brilliant and delicate creatures, who drag about in sumptuous equipages their indolence, all glittering with silk and gold, had been flung all at once at your feet, their bosoms torn by the steel of pitiless enemies, what howl of grief and vengeance you would cause to re-echo to the very extremities of the world!

Well, then, go! go and see stretched upon the stones of your hospitals, upon the straw of the garrets, the corpses of murdered women, their breats pierced by balls of the *bourgeoisie*; those breasts, mark you, that have borne and suckled workmen.the sweat of whose brow fattens those very *bourgeoisie*.

These women of the people are worthy as your own wives and daughters; and their blood cannot, and must not, remain without being avenged.

Justice, then, justice upon the assassins! We demand,—

Firstly,—The dissolution and the disarming of the *bourgeois* guard of Rouen.

Secondly,—The arrest and trial of the generals and officers of the *bourgeois* guard, and of the troops of the line, who ordered and directed the massacre.

Thirdly,—The arrest and trial of those *soi-disant* members of the Court of Appeal, creatures named by Louis Philippe, who, acting in the name and for the interests of the victorious Royalist faction, have imprisoned the legitimate magistrates of this town and filled its dungeons with Republicans.

Fourthly,—The immediate dismissal from Paris of all the troops of the line, whom, at this very moment, the reactionists are preparing, at fratricide banquets, for a St. Bartholomew of the Parisian workmen.

IN PRUSSIA, there had been strikes for higher wages, which however were soon receded from.

NAPLES. War has been declared by the King against Sicily, in consequence of the Parliament at Palermo, which declares—1. Ferninand Bourbon and his dynasty are forever fallen from the throne of Sicily. 2. Sicily shall govern herself constitutionally, and call to the throne an Italian Prince, as soon as she shall have reformed her *statuto*.

THE JEWISH DISABILITIES. The bill for admitting the Jews into Parliament was read a third time, and passed, but not with a very large majority, on the night of May 4th.

CONCORD N. H., TOWN MEETING. At a town meeting called for the purpose of licensing one or more individuals to vend spirituous liquors for medicinal and mechanical uses, voted, (says the Congregational Journal,) that it was inexpedient to license, and instructed the select men to appoint a committee of five persons to prosecute every individual known to sell any quantity within the limits of the town; also instructed the selectmen to appoint a committee of five persons to remove, or cause to be removed, all bowling alleys which are located in violation of the law of the state; said committee to be paid the sum of $750 out of any money not otherwise appropriated to make such prosecutions.

STATISTICS OF WESTERN POPULATION.—"*Ohio* welcomed the first permanent settlers in 1788; now, in 1846, it is occupied by 1,732,000 people.

Michigan, to which the attention of emigrants was turned twelve or fourteen years ago, now has 300,000 people

Indiana, admitted into the Union in 1816, has received a population of more than half a million in 30 years, and now numbers more than 900,000 inhabitants.

Illinois, was organized a separate territory in 1810, and entered the Union as a state in 1818. From that date, its population trebled every ten years till the last census, and in the last five years, has risen from 476,000 to 700,000.

Missouri, which in 1810 had only 20,800 people, now has 600,000, having increased fifty per cent in six years.

Iowa was scarcely heard of at the East ten years ago, and it is but fourteen since the only white inhabitants north of the Missouri line were a few Indian traders. More than 100,000 now make that beautiful land their home; 60,000 of whom have gone in during the last four years.

Wisconsin was organized ten years ago; the marshals are now taking the census, and from the present appearances, the population will vary but little from 150,000, being an increase of *one hundred thousand* in five years. One portion of the territory 33 miles by 30, which, ten years ago, was an unbroken wilderness, now numbers 87,000 inhabitants; and the emigration to that portion of the west is greater than ever."

☞ John A. Belles, Esq., of Boston, has been appointed, by the Governor and Council, a member of the Board of Education, in place of Rev. E. H. Chapin, who has left the State.

☞ *Notice to Clergymen.* Clergymen visiting the city during Anniversary week, are particularly requested to record their names, with the places where they are stopping, in a book prepared for the purpoae at the Rooms of the *A. U. A.* No. 111 Washington street.—This book is intended for the accommodation of persons wishing to find their clerical friends.

The Card of meetings during the week may be found, as usual, at Crosby & Nichols'.

☞ Clerical Brethren, from the country, are informed that TEA will be provided as usual, at the old quarters, in Channing street, on the evenings of Tuesday, Wednesday and Thursday, of Anniversary week, at half past 6 o'clock.

☞ The Anniversary of the *Book and Pamphlet Society*, takes place to-morrow, Sunday evening, at the Federal Street Church, at 8 o'clock; the sermon to be delivered by Rev. Geo. W. Briggs of Plymouth. We trust that the friends of Liberal Christianity, will manifest by their presence and contributions on the occasions the lively interest which they have formerly taken in the objects of this Society. It should be remembered that it affords the only occasion during Anniversary week, when an appeal is made directly for money through the contribution boxes. Annual subscribers are not sufficient to enable the Society, to exert the good influence which its friends desire, and during the past year, in particular, the smallness of its means compared with its real opportunities of usefulness, was never in a more unfortunate contrast.

☞ The Annual Meeting of *The Society for Promoting Christian Knowledge, Piety, and Charity*, will be held at the house of the Secretary, No 48, Summer Street, on MONDAY next, May 29th, at ten o'clock, in the forenoon.

ALEXANDER YOUNG, Secretary.
Boston, May 26th, 1848.

☞ The Annual Meeting of "*the Massachusetts Congregational Charitable Society*" will be held on Monday next, May 29th, at the house of Rev. Dr. Frothingham, 34 Summer street, at 11 o'clock.

FRANCIS PARKMAN, Sec.

☞ The annual meeting of the *Bible Society* of Mass. will be held in the vestry of the Central Church, Winter St., on Monday, the 29th inst., at 2 o'clock. P. M.

The public meeting will be attended in the body of the house, at 4 o'clock, when the Annual report will be read, and addresses made by several gentlemen.

G. W. BLAGDEN, Rec. Sec.

☞ The AMERICAN PEACE SOCIETY, will hold its Twentieth Anniversary, on Monday, the 29th inst, at 7½ P. M., in the Winter Street Church. The Rev. Orville Dewey, D. D., is expected to deliver the Annual Address. Meeting for business, same place, 4 P. M.

GEO. C. BECKWITH, Cor. Sec.

☞ SPECIAL NOTICE. At the above-mentioned meeting for business, the Charter granted to the Society by the Legislature of this State at its session, will be submitted for adoption, if deemed expedient.

SAMUEL GREELE,
One of the Corporators, mentioned in said Charter.
Boston, May 17, 1848.

☞ *Anti Slavery Convention.* The New England Anti Slavery Convention, will be held at the Melodeon, in this city, on Tuesday, Wednesday and Thursday of next week, commencing on Tuesday morning at 10 o'clock.

A full and free discussion of the present aspects of slavery in the State and Church, may be expected.

☞ The Evening meetings will be in Faneuil Hall, where eloquent speakers will address the Audience.
May 25th, 1848.

☞ *A. U. A. Twenty Third Anniversary.* The American Unitarian Association, will celebrate its Anniversary, at the Federal St. Church, on Tuesday evening, May 30, at 7½ o'clock. P. M., by an address from Rev. ORVILLE DEWEY, D. D.

The business meeting, for the election of officers, &c. will be held at nine in the morning, of the same day, at Rev. Mr. WATERSTON'S Chapel, Bedford St.

F. W. HOLLAND, Sec.

☞ The Anniversary meeting of the *Ministerial Conference*, will be held on Wednesday, May 31, at 8½ o'clock, A. M., in the Chapel of the Church of the Saviour, on Bedford St.

F. D. HUNTINGTON, Scribe.

☞ The Anniversary Meetings of the American Branch of the *League of Universal Peace and Brotherhood*, will be holden A. M., and evening, on the 31st inst. and the 1st proximo, at Hall No. 9, Tremont Temple, Boston. Ladies, gentlemen, and Friends of the cause, are invited. Several Addresses expected.

Boston, Mass. May 22d, 1848.

☞ *The Convention of the Congregational Ministers* of Mass., will meet at the Court House, in Boston, Wednesday, May 31st, at five o'clock, P. M.

The Annual Sermon will be preached on Thursday, June 1st, at Brattle St. Church, at 11 o'clock, A. M., by Rev. Ezra S. Gannett, D. D. of Boston. A collection will be taken up, in aid of the Widows, and Orphans, of Congregational Ministers.

N. ADAMS, Scribe of Convention.
Boston, May 22, 1848.

☞ The Annual Meeting of "*the Society, for Propagating the Gospel among the Indians and others, in North America*," will be holden on Thursday next, June 1st, in the Hall of the Mass. Life Insurance Office, 50 State street, at half past three o'clock.

FRANCIS PARKMAN, Sec.

☞ A Public Meeting of the Associationists, will be held next Wednesday evening, at Washingtonian Hall, Broomfield St., 7½ o'clock; and on Thursday at 10 o'clock. A. M. and 7½ P. M.

☞ CONFERENCE AND PRAYER MEETINGS, ANNIVERSARY WEEK. The Committee appointed at the last Anniversary, to make arrangements for holding the above interesting meetings the present year, hereby give notice, that the meetings will be held as follows:

On Tuesday morning, May 30, at the Chapel of the Church of the Saviour, Bedford Street.

On Wednesday morning, May 31, at the Vestry of the Church of the Disciples in Freeman Place, (Beacon Street.

On Thursday morning, June 1, at the Vestry of the Bulfinch Street Church.

Each Session will be opened precisely at half past seven o'clock, and close at 9 o'clock, A. M.
Boston, May 20, 1848.

☞ SUNDAY SCHOOL SOCIETY. The annual meeting will be held on Wednesday evening, May 31st, in Rev Dr Gannett's Church, Federal street.—Services to commence at 7 o'clock. There will be a Report and Addresses. Singing by a choir of children.

Clergymen, Parents, Sunday school Teachers and all interested, are invited to attend.

The following Questions will be presented to the meeting for general discussion; and each speaker is respectfully urged not to occupy more than fifteen minutes.

QUESTIONS. 1—How can the *intellectual* faculties be early enlisted under the dominion of the *moral*?

2—How can the scriptural idea of Christ be most clearly imparted to a young mind?

3—Is sin, with its awful consequences and its Gospel remedies, presented with sufficient frequency and impressiveness in our Sunday schools?

4—If spiritual culture be the highest of all culture, what aid should the Sunday school expect from parents and Christian professors?

5—How far should oral and textual instruction be united? What principles should govern us in the selection of text-books and Sunday school libraries?

5—Are there not peculiarities in the present religious condition of the community, which call for extraordinary efforts on the part of Sunday school Teachers?

CHARLES BROOKS, Cor. Secretary.
Boston, May 13, 1848.

☞ MAINE WESTERN MINISTERIAL ASSOCIATION. There will be a meeting of this Association, at Hallowell, on Tuesday, the 13th ult.

tje1. J. T. G. NICHOLS, Secretary.

☞ CARD OF INVITATION. The Clergy of the Unitarian faith are again reminded that "*Anniversary Week*" is near at hand. The Committee who have in charge the Annual Collation, would, in behalf of the Laymen of the City of Boston, affectionately invite you with your Ladies to be present at this Festival, to be observed in the Hall opposite the United States Hotel.

To prevent mistakes, we would inform our friends that the place of assembly is *not* the Hall over the Worcester Depot, where we have formerly gathered, but directly west of it, and over the Depot *originally* built for the Old Colony Railroad, and denominated "Assembly Hall." This Hall is elegant, spacious, and airy, and the accommodations are far superior, in every respect, to those we have heretofore enjoyed.

We sincerely hope to be honored with the company of every Clergyman, from all quarters of the country, whose duties elsewhere do not create a necessary absence.

We beg leave also to invite those who visit us on Anniversary Week, to sojourn with our families, and to partake of the hospitalities of our homes and firesides. The Secretary, to whom all communications on this subject may be addressed, will provide every one who desires it with a hearty welcome in the families of our brethren in the City.

N. B. Clergymen's Tickets may be obtained at the Bookstore of Benj. H. Greene, 124 Washington street.

For the Committee,
BENJ. H. GREENE, Sec'ry.

☞ COLLATION TICKETS. The Committee on the Collation would state to their friends of the Laity, that no pains have been spared to render this occasion social and agreeable in every particular. They would also state that much time will be saved to those who have this matter in charge, by an early application for Tickets, which may be had of the following Gentlemen of the Committee.

Messrs. Wm. Thomas,	E. Dale,
Wm. D. Coolidge,	Benj. Beal,
J. M. Jones,	S. H. Barnes,
David Paige,	F. W. Lincoln, Jr.,
Francis Alger,	Joseph Eustis,
Sam'l E. Guild.	

☞ Tickets will also be for sale at the Bookstore of the Secretary, Benj. H. Greene, 124 Washington st., at Crosby & Nichols', 111 Washington st., and James Munroe & Co., 134 Washington st. may20

NOTICE. Subscribers for the Christian Register, who are indebted for the paper for one or more years, are respectfully and earnestly requested to forward the amount. The large payments for expenses, which the publisher is compelled to make monthly or quarterly, cannot be met without embarrassment, unless the numerous small sums, scattered far and wide, on which he has to rely, are promptly paid.

Will our friends avail themselves of Anniversary week to make their remittances.

MARRIAGES.

In this city, 17th inst, Mr John Banvard, proprietor of the celebrated Panorama of the Mississippi River, to Miss Eliza S. Goodnow, daughter of Mr. E. S. Goodnow, of this city.

At Dorchester, 17th inst, by Rev. Mr. Hall, Mr Benjamin Coolidge Bird to Miss Mary Carter, of Woburn.

In Lincoln, 24th inst, Mr. Nathan Mosman of Cabotville to Miss Caroline B. Flint, of L.

In Keene, N. H., on the 13th inst, by Rev A. A. Livermore, Hon. Harry Hibbard to Mrs Sarah K. Bellows, daughter of Hon. Salma Hale, all of Bath

In Keene, N. H., on the 8th inst, by Rev A. A. Livermore, Mr James Parker to Miss Louis M. Bevers Pock, both of Nelson, N. H.

17th inst, by Rev Mr Coolidge, Mr Frederick N. Kimball to Miss Susan C. Barker.

17th inst, by Rev Dr Gannett, A. S. Willington to Sarah T. Pratt.

18th inst, by Rev C. A. Bartol, Frederic W. Lincoln Jr. to Miss Emeline Hall, daughter of Hon Joscob Hall.

In Temple, Me., Adam Mott to Aunt Tuttle, of Freeman. Their entire weight is said to be 540 pounds—the gentleman weighing 340 and the lady 240 lbs.

DEATHS.

In West Cambridge, Mr Chas. Wellington, 67.

Providence, May 17th, William Roscoe, son of Roscoe Hall, aged 2 years and 6 months

In Stanton, 17th inst, Mrs Eliza Dean, wife of Mr Silas Dean, aged 41 years.

In Springfield, May 13, the wife of Mr Ruggles Smith, aged 39.

ENGLISH LETTER PAPER.

THE subscriber, invites the attention of Clergymen, and others, to a superior lot of English Letter Paper, made of Linen Stock, which he offers for sale at the low price of $2.50 per Ream.

THOMAS GROOM,
May 27 2tis 82 State St.

STUDIES OF RELIGION. This interesting little work is for sale at E. P. PEABODY'S, 13 West Street. He also has on hand some German books for children, consisting entirely of *pictures*, the explanation of which will be at once useful and agreeable.
May 27 5t

WORCESTER'S UNIVERSAL AND CRITICAL DICTIONARY. A standard vocabulary of the purest and best usage of the English Language; free from all innovations in Orthography and pronunciation, and the most Comprehensive Dictionary extant. It is recommended by the Presidents of nearly every College in New England, and by high *literary authority* in all sections of the country. For sale by all the Booksellers.
May 27 3tis

TO SABBATH SCHOOL TEACHERS. Lays of the Gospel, by S. G. Bulfinch; with suggestions for its use in Sunday Schools. In order to afford this work a trial as a Manual for Sunday Schools, and Bible classes, it is now offered at 37½ cents per single co py, or $3,50 per dozen. It consists of one hundred poetical illustrations of incidents in the history of the Saviour, designed to assist in the development of religious feeling.

Text and Literary History of the Bibles, or Sacred Books, of the Jews and Christians. Containing a connected series of Notes on the original Text, early, various and printed editions of the Old and New Testament.

"This volume contains a great deal of information in a condensed form, and will prove valuable, not simply to the Theological students, but also to the Sunday School Teacher, and in fact to intelligent Christians generally," one volume 12 mo. pp 116, price 37cts cloth or $3.50 a dozen. The above Published by JAMES MUNROE & CO. No 134 Washington, opposite School Street.
May 21 1is2o.

MODEL OF ANCIENT JERUSALEM. This interesting work of art, is illustrated day and evening, at Amory Hall. Admittance 25 cts. Clergymen free.
May 27th 1is

NEEDLE WOMAN'S FRIEND. Sales Room 296 Washington St. up stairs.

One of the most unexceptionable ways of doing good, is by furnishing sewing to females. The particular object of this notice, is to invite our Country friends (of both sexes) who may visit the City on Anniversary week, to call and see the *great* variety of *useful articles* of apparel which are warranted *well made* and at low prices.
May 27 1is

AUCTION SALE OF STANDARD THEOLOGICAL AND MISCELLANEOUS BOOKS. On Friday, June 2d, to commence at 9 o'clock, A. M., at the Auction Rooms of Leonard & Cunningham, No. 37 Tremont Row. About 3000 volumes, comprising valuable Historical, Theological, Medical, Scientific, and Philological books. Lexicons and Dictionaries. Miscellaneous and valuable works, mostly late American publications. Catalogues will be ready three days previous to the sale. 1is

PORTRAITS OF UNITARIAN DIVINES.—James Munroe & Co. Having purchased the plates will furnish the following Engravings at prices annexed.

Portrait of Rev. Dr. Greenwood, price	$3,00 for 1 00
Portrait of Rev. Orville Dewey,	1,00
Portrait of Rev. Charles Follen, price 1,50 for	50
Portrait of Rev. Lant Carpenter, price 2,25 for	1,50
Portrait of Rev. Noah Worcester, price 1,00 for	50
Portrait of Rev. Henry Ware, Senior, for	1,50
Portrait of Rev. H. Ware, Jr. for	50
Portrait of Rev. Dr. Channing, for	1,00

No. 134, Washington, opposite School Street.
May 27 1is2os

UNITARIAN DOCTRINES. "If those who hold Unitarian sentiments, would use their influence as they ought in multiplying and circulating plain, popular, and truthful publications, they would see their sentiments prevailing in every class of Society and in every part of the world."—London Inquirer.

James Munroe & Co. will furnish all Unitarian publications, at low prices for distribution, among which are the following.

Channing's Complete Works, 8th ed. 6 vols. and Memoir 3 vols. Ware's Works, and Memoir, 2ed, 6 vols. Greenwood Discourses &c. 6 vols. Norton on the Trinity, and, Genuineness of the Gospel 4 vols. Buckminster's Discourses and Life of Ware, 2 vols. Palfrey's Lectures on the Jewish Scriptures, &c. Evidences of Christianity, &c. 5 vols. Christian Examiner from Commencement, Edited by Channing, Walker, Greenwood and others, 30 vols. Worcester's Contention, Last Thoughts, Life &c. 3 vols. Dewey's Discourses 3 vols. Wilson's Conceptions and Scripture Proofs, 2 vols. Peabody's (A. P.) Discourses, 2 vols. &c. &c. A Descriptive Catalogue of the leading works of Unitarian Writers may be had *gratis*, by applying as above. No 134 Washington, opposite School Street.
May 27 1is2os.

ORIGINAL TEA STORE.

The China Tea Company,

NO. 198 WASHINGTON STREET, BOSTON,

HAVE now been established six years; they deal only in Tea and Coffee, keep every variety of Black and Green Tea imported into this country, and deal for cash only.

The success which has attended their efforts during this time, is without a parallel. They now offer for the inspection of Dealers one of the largest and most varied stocks in the country, at their principal Warehouse, 198 WASHINGTON STREET, and solicit country traders before purchasing their supplies, to call at this

GREAT TEA WAREHOUSE,

Whilst at the same time, to accommodate families and Hotel keepers, they offer *FIVE POUND LOTS*, as follows:

5	pounds Ningyong Oolong, an extra black Tea, for	$1 50.
5	" strong Young Hyson,	2 00
5	" Young Hyson, delicious flavor,	2 25
5	" super. Old Hyson,	3 00
5	" Souchong, (sold elsewhere 50 cts. per lb.)	1 25
10	" good ground Coffee,	1 00

An experienced and native China-man superintends the tea department. Money can be sent by mail, by friends coming to the city, or by Express men, and the package will be sent by return. No travelling agent is employed by the Company. Strangers visiting the city are invited to call.

Agents are appointed in every town, upon application, post-paid, to the proprietors, to whom is given

THE GREATEST ADVANTAGE IN PRICE, AND EVERY SECURITY AS TO QUALITY.

In consequence of the great reduction in the price of Teas and Coffees, we are enabled to give

EXTRA QUALITIES

for the old prices; and it is acknowledged by many persons that they cannot get so good tea of any kind,

PAY WHAT PRICE THEY MAY,

as the Young Hyson, at 50 cents, and the Ningyong Oolong, at 40 cents, which are sold at

198 WASHINGTON STREET,

my20 BY THE PROPRIETORS, REDDING & CO.

LINEN GOODS
—AND—
Housekeeping Articles,
BENJ. & E. JACOBS & CO.
NO. 35 TREMONT ROW,

HAVE received by the late arrivals, a complete and extensive assortment of LINEN GOODS and HOUSEKEEPING ARTICLES, of their own importation, among which will be found a large quantity of LINEN SHIRTINGS, SHEETINGS and PILLOWCASE LINENS. Among the most prominent articles are—

20	*CASES*	7-8 4-4 and 9-8 *HEAVY UNDRESSED GRASS BLEACHED;*
10	do	5-4, 6-4, 7-4, 8-4, 9-4 10-4, 11-4 and 12-4 *LINEN SHEETINGS;*
5	do	*EXTRA FINE SATIN DAMASK TABLE CLOTHS, OF ALL QUALITIES AND SIZES;*
3	do	7-4, 8-4, and 10-4 *SATIN DAMASK, BY THE YARD, MANY OF WHICH ARE NEW AND FLEGANT PATTERNS;*
	EXTRA FINE	10-4 and 12-4 *SATIN DAMASK TABLE CLOTHS, FOR ROUND TABLES;*
200	*DOZEN DINNER NAPKINS, EMBRACING ALL THE VARIOUS STYLES AND SIZES;*	
50	do	*CHAMBER NAPKINS, AN ENTIRE NEW STYLE, WITH FRINGES;*
100	do	*WHITE LINEN DAMASK DOLLES; BALES OF SCOTCH DIAPER AND CRASH;*
3	*CASES*	*PLAID TABLE CLOTHS, BY THE YARD, NEW PATTERNS;*
500	*DOZEN LADIES', GENTLEMEN'S AND CHILDREN'S LINEN CAMBRICK HDKFS, OF ALL QUALITIES, BOTH WHITE AND COLORED BORDERS;*	

An extensive assortment of *BLANKETS, QUILTS* and *FLANNELS; IRON CLOTHS* and *FLANNEL BLANKETING; EMBOSSED WOOLLEN AND TAPESTRY TABLE AND PIANO CLOTHS; LINEN CAMBRIC AND LONG LAWNS*, &c., at the lowest market prices, either at wholesale or retail.
May 27 4w1is3os

NEW CARPETINGS!

Henry Pettes & Co,

PROPRIETORS OF THE

ROXBURY CARPET FACTORIES,

OFFER FOR SALE AT THEIR WAREHOUSE,

NO. 224 WASHINGTON STREET,

BOSTON,

ALL THE CARPETS made in this large establishment, consisting of

EXTRA SUPERFINE CARPETS:
MEDIUM DO. DO.
CHAMBER AND STAIR CARPETS;
IMPERIAL THREE-PLY CARPETS;
ELEGANT TAPESTRY BRUSSELS,
SUPERB VELVET TAPESTRY;

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For further particulars, address A. P. LAWRENCE, Esq., or the Principal, J. W. STONE.
Pepperell, Mass., May 13th, 1848. 3tis m

POETRY.

JEANIE'S GRAVE.

[By the late Wm. Thom of Scotland.]

I saw my true love first on the banks of queenly Tay,
Nor did I deem it yielding my trembling heart away;
I feasted on her deep dark eye, and lov'd it more and more,
For, oh! I thought I ne'er had seen a look so kind before!

I heard my true-love sing, and she taught me many a strain,
But a voice so sweet, oh! never shall my cold ear hear again;
In all our friendless wanderings, in homeless penury,
Her gentle song and jetty eye were all unchanged to me.

I saw my true-love fade—I heard her latest sigh—
I wept no frivolous weeping when I closed her lightless eye;
Far from her native Tay she sleeps, and other waters lave
The markless spot where Ury creeps around my Jeanie's grave.

Move noiseless, gentle Ury! around my Jeanie's bed,
And I'll love thee gentle Ury! where'er my footsteps tread;
For sooner shall thy fairy wave return from yonder sea,
Than I forget yon lowly grave, and all it hides from me.

MISCELLANEOUS.

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER IX. AND LAST.

The fourth and last point of view in which I proposed to offer you some general observations upon the Scriptures, was with reference to literature; and the first remark that presents itself is, that the five books of Moses are the most ancient monuments of written language now extant in the world; the book of Job is nearly of the same date, and by many of the Jewish and Christian commentators is thought to have been written by Moses.

The employment of alphabetical characters to represent all the articulations of the human voice, is the greatest invention that ever was compassed by human genius. Plato says, "that it was the discovery either of a God, or a man divinely inspired." The Egyptians ascribed it to Thot, whom the Greeks afterward worshipped under the name of Hermes. This is, however, a fabulous origin. That it was an Egyptian invention there is little doubt; and it was a part of that learning of the Egyptians, in all of which we are told "Moses was versed." It is probable that when Moses wrote, this art was, if not absolutely recent, of no very remote invention.

There was but one copy of the law written in a book, it was deposited in the Ark of the Covenant, and was read aloud once in seven years, to all the people at their general assembly, in the Feast of Tabernacles; there was one other copy of the law, written upon stone, erected on Nount Ebal. It does not appear that there existed any other copies. In process of time the usage of reading it thus must have been dropped, and the monument upon Mount Ebal must have perished; for in the reign of Josiah, about 800 years afterward, the book of the law was found in the temple. How long it had been lost is not expressly told; but from the astonishment and consternation of Josiah upon hearing the book read, its contents must have long been forgotten, so that scarcely a tradition of them remained. We are indeed told that when the Ark of the Covenant was deposited in the Temple of Solomon, there was nothing in the ark save the two tables which Moses put therein at Horeb. The two tables contained not the whole law, but the ten commandments: the book of the law was therefore no longer in the Ark, at the dedication of Solomon's Temple; that is, about 500 years after the law was given, and 300 before the book was found by Hezekiah high priest in the 19th year of Josiah. From these circumstances, as well as from the expedients used by Moses and Joshua, for preserving the ceremonial law and the repeated covenant between God and the people, it is observed that the art and practice of writing was extremely rare, and that very few of the people were even taught to read; that there were few books extant, and of those few, only single copies; the art of writing, speaking and thinking with their several modifications of grammar, rhetoric and logic, were never cultivated among the Hebrews as they were (though not till a thousand years later than Moses) among the Greeks. Philosophical research, and the spirit of analysis appeared to have belonged among the ancient nations exclusively to the Greeks; they studied language as a science, and from the discoveries they made in this pursuit, resulted a system of literary compositions founded upon logical deductions. The language of the ancient writers was not constructed upon the foundation of abstruse science; it partakes of the nature of all primitive languages, which is almost entirely figurative; and in some degree of the character of primitive writing and hieroglyphics.

We are not told from what materials Moses compiled the Book of Genesis, (which contains the history of the creation, and of 300 years succeeding it, which terminates three generations prior to the birth of Moses himself;) whether he had it altogether from tradition, or whether he collected it from the more ancient written or printed memorials. The account of the creation, of the fall of man, and all the antediluvian part of the history, carries strong internal evidences of having been copied or (if I may express myself) translated from hieroglyphic or symbolical record; the story is of the most perfect simplicity, the discourses of the persons introduced are given as if taken down verbatim from their mouths, and the narrative is scarcely anything more than the connecting link of the discourses; the genealogies are given with great precision; and this is one of the most remarkable peculiarities of the Old Testament; the rest is all figurative; the Rib, the Garden, the Tree of Life and the Knowledge of Good and Evil, the Apple, the Serpent are all images which seem to indicate a hieroglyphic origin. All the historical books, both of the Old and New Testaments, retain the peculiar characteristics that I have noticed; the simplicity and brevity of the narrative, the practice of repeating all discourses in the identical words spoken, and the constant use of figurative, symbolical and allegorical language. But of the rules of composition, prescribed by the Grecian schools, the unities of Aristotle, or the congruities of figures taught by the Greek philologists, not a feature is to be seen. The Psalms are a collection of songs; the Song of Solomon is a pastoral Poem; the Proverbs are a collection of moral sentences and maxims apparently addressed by Solomon to his son, with the addition of others of the same description; the Prophetical books are partly historical and partly poetical—they contain the narrative of visions and revelations of the Deity to the Prophets who recorded them. In the New Testament, the four Gospels and the Acts of the Apostles are historical,—they contain memoirs of the life of Christ and some of His apostles, and the proceedings of some of His apostles, for some years after His decease. The simplicity of the narrative is the same as that of the Old Testament; the style in general indicates an age when reading and writing had become more common, and books more multiplied. The Epistles of Paul are the productions of a mind educated in the learning of the age, and well versed in the Grecian literature; from his history it appears that he was not only capable of maintaining an argument with the Doctors of the Jewish law, but of discussing principles with the Stoic and Epicurean philosophers; his speech at Athens is a specimen of eloquence worthy of an audience in the native country of Demosthenes. The Apocalypse of John resembles in many respects some of the prophetical books of the Old Testament; the figurative, symbolical and allegorical language of these books, show a range of imagination suitable only to be the record of dreams and visions—their language is in many parts inexplicably obscure. It has been, and it is to this day, among the follies and vices of many sects of Christians to attempt explanations of them adapted to sectarian purposes and opinions.

The style of none of the books, either in the Old or New Testament, affords a general model for imitation to a writer of the present age; the principles and rules for composition derived from Greek and Roman schools, and the example of their principal writers, have been so generally adopted in modern literature, that the Scriptures—differing so essentially from them—could not be imitated without great affectation: but for pathos of narrative; for the selections of incidents that go directly to the heart; for the picturesque of character and manner; the selection of circumstances that mark the individuality of persons; for copiousness, grandeur and sublimity of imagery; for unanswerable cogency and closeness of reasoning; and for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied, and so profoundly meditated upon as the Bible.

I shall conclude here the series of letters, which I proposed about two years ago to write you for the purpose of exhorting you to search the Scriptures, and of pointing out to your consideration the general points of application; with a view to which, I thought this study might be made profitable to the improvement and usefulness of your future life. There are other and particular points to which I may hereafter occasionally invite your attention. I am sensible how feeble and superficial what I have written has been, and every letter has convinced me more and more of my own incompetency to the adequate performance of the task I had assumed; but my great object was to show you the importance of devoting your own faculties to this pursuit: to read the Bible, is of itself a laudable occupation and can scarcely fail of being a useful employment of time; but the habit of reflecting upon what you have read is equally essential as that of reading itself, to give it all the efficacy of which it is susceptible. I therefore recommend to you, to set apart a small portion of every day to read one or more chapters in the Bible, and always read it with reference to some particular train of observation or reflection. In these letters I have suggested to you four general ones. Considering the Scriptures as Divine Revelations; as historical records; as a system of morals; and as literary compositions. There are many other points of view in which they may be subjects of useful investigation.

As an expedient for fixing your attention, make it also a practice for some time to minute down in writing your reflections upon what you read from day to day: you may perhaps at first find this irksome, and your reflections scanty and unimportant, but they will soon become both easy and copious. Be careful of all not to let your reading make you a pedant, or a bigot: let it never puff you up with pride, or a conceited opinion of your own knowledge, or make you intolerant of the opinions which others draw from the same source, however different from your own. And may the merciful Creator who gave the Scriptures for our instruction, bless your study of them, and make them to you "fruitful of good works!"

From your affectionate Father.

JOHN QUINCY ADAMS.

NEW YORK INSTITUTION FOR THE BLIND.

The annual exhibition of the N. Y. Institution for the Blind occurred on Wednesday afternoon, May 10, at the Tabernacle. The pupils of the Institution were present to the number of more than a hundred, and the performances exhibited by them gave the highest satisfaction to an audience which filled, to its utmost capacity, the immense edifice. After a voluntary on the organ by Mr. Elder, a graduate of the Institution, prayer was offered by the chaplain, the Rev. Mr. Rosevelt. The exercises consisted of music, vocal and instrumental, examinations in reading, geography, arithmetic and philosophy, recitations of poems, &c. The instruction in instrumental music is given by Mr. Reiff,—that in vocal by Mr. Root, and by both with most satisfactory success. One of the pieces, a solo for the piano, was composed by the blind pupil who performed it, and the poetry of one of the most beautiful of the choruses was the production of a blind teacher. The band of the Institution, composed entirely of pupils, was present, and added much to the interest of the occasion. Two little girls, recited a dialogue in verse, the production of Miss Crosby, the blind teacher alluded to, in which two sisters were represented, one blind, the other seeing, orphans, each contributing to the happiness of the other, one wishing "that she might see a flower," the other loving her the more "because she was blind." Miss Crosby recited a beautiful poem which we give below. She is perfectly familiar with the whole range of English poetry, and produces herself the sweetest verse, retaining it in her memory without the necessity of committing it to paper. The dialogue just named had never been written. She is equally interested in, and conversant with affairs of practical life, familiar even with politics.

In addition to the attractions above named, there was an exhibition of articles in various kinds of handicraft, manufactured by the pupils, some of them of delicate and beautiful workmanship. The whole occasion was one of delightful interest, an honor to our civilization and our Christianity.

MUSIC.—AN ADDDESS.

BY FRANCES J. CROSBY.

There is music in Nature; the glad voice of Spring
Is echoed o'er mountain, through valley and glade;
And the bird as it soars on its delicate wing,
Pours a rich mellow cadence to streamlet and shade.

There is music in flowers; the violet meek—
Unnoticed perhaps by the thoughtless and gay,—
Humility brightens its beautiful cheek,
And softly it whispers, "I'm passing away."

There is music in Twilight: how pensive the sigh
That floats on the air as it melts into even,
And the tear that unconsciously bursts from the eye,
Is borne on its breast to the portals of Heaven.

There is music in Friendship; how sweet is its tone
To the grief-stricken heart, of an idol bereft—
When the buds it once nourished are blighted and strewn,
And nought but the wreck of their beauty is left.

It breathes o'er the string of the slumbering lute,
Untuned and neglected though long it hath been,
And the eyes that were languid, and the lips that were mute,
Give back their bright glance and their warm gushing strain.

There is music in Ocean; the billows that roll
And mingle their voice with the wind's fitful blast—
How mournful they break, like a dirge, on the soul,
And wake the sad mem'ry of joys that are past.

And oh! when the hero lies bleeding and still,
On the field where his laurels of triumph were won,
There is music for him in the clarion shrill—
For it tells of the deeds which the fearless have done.

I love its soft murmurs: the wild mountain stream,
As it leaps from the rock and meanders away,—
On, on, through the maze of the vine-clad ravine,
Till at length it is lost in the Ocean's dark spray.

There is music in Heaven; those mansions of light—
Resound with their anthems, the souls of the blest—
For ever and ever in praise they unite;
No sorrow shall reach them, no care shall molest;

The friends we have borne to the grave's narrow cell,
Wept when we wept, and our pleasures would share—
Look down on us still, from the Home where ye dwell,—
We shall know them: ah! yes, they will welcome us there.

New York, May, 1848.

A SCOTCH MINER.

[We take the following from the Report of a young Home Missionary, in the Christian Observer, whose field of labor is about 15 miles from Galene, Ill., on the little stream called Apple River, running into the Mississippi.]

One of my hearers is a Highlander, whose character and conversation are interesting. In early life, he was a farm servant in Scotland, where he connected himself with the church of Christ. In the hope of bettering his fortune, he sailed to Australia, and became a shepherd. At this period, his Christian character was imperfectly developed, and "the law of the members," was continually mastering "the law of the soul." A few years ago, he emigrated to the mining region. At first, he worked in the employ of others, and when they discharged him, he determined that he would live a more holy life. Accordingly, he built for himself in a retired spot, a hut of earth, not high enough for a tall man to stand in, and with no windows for the admission of light. His bedstead consists of poles fastened with bark, and thatched with straw. The rest of his furniture, is in perfect keeping with the floor, and roof and walls of earth. All day long, he works in a deep shaft, some distance from his residence; and at night returns to his solitary hut to hear no voice of an earthly friend, but to commune with Him, who is the "Friend of friends," and who "sticketh closer than a brother."

Taking counsel of his own clear thoughts,
And trusting only to his own weak hands,
Urged unremittingly the stubborn work,
Unseconded, uncountenanced; then as time
Pass'd on, while still his lonely efforts found
No recompense, derided; and at length
By many pitied, as insane of mind;
By others, dreaded as the luckless thrall
Of subterranean spirits, feeding hope
By various mockery of sight and sound;
Hope after hope encouraged and destroyed.
* * * * Conspicuous to this day,
The path remains, that linked his cottage-doo
To the mine's mouth, a long and slanting track
Upon the rugged mountain's stony side,
Worn by his daily visits to and from
The darksome centre of a constant hope.

Though unsuccessful as a miner, his heart is filled with thankfulness that he is permitted to live in a land, where there are so many Christian privileges.

Two or three Sundays ago, he told me that he had been offered employment on a farm, where he would enjoy more physical comforts, but said he did not like to go because there was no church nigh. Never have I known one that took more pleasure in the services of the Sabbath. He attends my morning service at——, then, every other Sunday, walks 3 or 4 miles to the place, where I preach in the afternoon, and at night, is present at my exposition of the Scriptures, after which he walks to his cot, upon a wide and rolling prairie, some two miles distant."

CHARLES MANLEY AND HIS SLAVE PRIMUS.

The Whigs of North Carolina have nominated Mr. Charles Manley, of Raleigh, for the office of Governor. We spent ten days or more in a log cabin with this gentleman, at the Salt Sulphur Spring, in Virginia, some years ago, and shall never forget him or his man Primus. They were friends in the cross relation of master and slave. We scarcely knew which to admire most; the master was a scholar, a gentleman, and most agreeable companion; the servant was intended for all these, and failed only so far as he was uneducated and a slave. The unnatural relation existing between these men was relieved of its incidental evils as much as the highest virtues and the kindest and most beautiful mutual regards could possibly effect. Superficially, the attitude of servant and master was strictly observed. It was announced in every act, and word, and look. The profound deference of demeanor and vigilant alacrity of service which anticipated every wish and aided every motion of the almost worshipped master showed how perfectly one generous soul may be merged in another, and how near to a religion a beautiful idolatry may reach. And it was not less interesting to witness the delicate and even respectful kindness and careful consideration, as constantly exhibited by the master to his humble friend. Primus slept in the room with him, because the lodgings given to the servants were not comfortable: he ate all his meals there at the cost of nine dollars a week, extra, because the servants had to scramble for their victuals at the boarding house; and, when letters from home were brought in, Primus's very soul was in his eyes, till the household news, the children's health and the mistress's message to himself, were all rehearsed. It was indeed very beautiful; yet over all the glow and gush of feeling on both sides, there hung the restraining influence of the acknowledged bondage. They were born together, had played together, and, in maturer years, had wept and rejoiced together, over a thousand participated interests of their common life.

At the time of the Southampton insurrection, Primus was made overseer of the plantation, to watch over the safety of his master's family, and pledged and risked his life upon his fidelity. The story as Mr. M. gave it to us, exhibited the highest heroism in the one, and the noblest trustfulness in the other, indicating the respective excellences of both. Yet, notwithstanding all this, and all the confidences of more than thirty years of tried friendship, Primus had never been taught to read!

We could not then feel that we had fathomed the mystery of these men's inner life, nor have we yet mastered its philosophy. Mr. Manly was to us one of the few to whom our best regards have been given at first sight; and the very abandonment of his individual existence by the servant, was relieved of its theoretical degradation, by a freedom of the heart, which seemed to convert his slavery into a devotion. Still it was a mutilated existence; and the dominion exercised by the master, marred the integrity of his virtues. Slavery is not in the harmony of things. It is the very essence of sin, and all inflicted bondage is a war waged against the highest life of man, and at once a usurpation and abuse of the prerogative of God. Wherever a faculty is given, its freedom is implied.—God never gave a power without the charter for its largest exercise, consistent with the functions of the whole being, and whoever in any way mutilates another's life, is in open rebellion against the sovereign will of Heaven. All mitigation of the condition, all amelioration of the evil that leaves one tittle of its essence in existence, fails to justify just as far as it fails to destroy the elemental wrong.

If Primus is not yet "free among the dead," we entreat Mr Manly, as we would entreat and exhort a friend, to restore his brother's birthright, which he has purchased with a mess of pottage, and allow the Father's blessing to reach the soul for whom it was intended.

[Philadelphia Liberty Herald.

THE FIRST TEMPERANCE REFORMER IN IRELAND.

[The following remark was made by Rev. Mr. King of Dublin in one of his addresses in New York.]

The temperance reformation in Ireland was commenced by Mr. Martin, a Quaker, in Cork, and gradually enlisted a few Protestant clergymen and laymen also, among the Protestants and the Roman Catholics. It has accomplished changes which no man—even an enthusiast—could have expected. The Roman Catholic priests at first opposed it; but some of them afterwards became its advocates, and among them Father Mathew.

CONGREGATIONALISM GAINING FOOTING ON PRESBYTERIAN GROUND. The Presbyterian Herald says:—"We are informed, by a gentleman from that region, that the New School Church in Peoria, Illinois, has lately adopted the Congregational form of government. Thus, on the one hand, real Presbyterians are returning to the old fold, and real Congregationalists to the church of their first love. The signs of the times indicate that the currents in these directions, will become stronger and more constant."

St. George's Church, N. Y. (Dr. Tyng's) is building a new edifice on Stuyvesant Square, and when it is finished the old house in Beekman street is to be set apart as a free chapel, under its government. The church has some 30 lots in the city, yielding ground rent, and worth near $200,000.

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[Extract from recommendation by Rev J. Martineau.]

LIVERPOOL, July 27, 1846.

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WANTED. A Preceptor for the Milton Academy. Apply to Dr. Spooner of Dorchester, to Rev. John H. Morrison, or to Samuel Adams in Milton. Milton, April 11, 1848. istf april15

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march11 istf

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Refer to George Putnam, D. D., Roxbury, John Ware, M. D., Boston, Stephen Weld, Esq., Jamaica Plain. tf april28

THE WILLIAMS FAMILY. The Genealogical History of the Williams Family, in America, with Elegant Portraits, 1 vol. By Stephen Williams, M. D. This highly interesting book, is just published and is for sale at the Office of the Christian Register, No. 22 School Street,—up stairs. dec 11

Grandin & Dudley,

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dec4 1yos

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In great variety of widths, styles and colors;

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Of the best make and finish imported.

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RE-OPENING

—OF—

JEWETT & PRESCOTT'S

SILK AND SHAWL STORE,

—IN—

MILK STREET,

A FEW STEPS FROM WASHINGTON STREET.

RECEPTION BY THE LATEST ARRIVALS,

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SILK GOODS AND SHAWLS,

Unsurpassed in Beauty and Variety of NEW STYLES,

By any assortment in the United States

JEWETT & PRESCOTT'S PLAN, OF COMBINING THE

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BUSINESS in Milk street, has received PUBLIC APPROBATION of the MOST DECIDED CHARACTER, which circumstance has rendered the Enlargement of their Establishment absolutely necessary.

THE MILK STREET

Silk and Shawl Store,

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ENLARGED, RE MODELED AND IMPROVED,

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☞ The Complete Sale of J. & P.'s Stock during the months of December and January, enables them to open the SPRING BUSINESS without a Dollar's Worth of Old Goods, which cannot be said by any other firm in the City of Boston.

THE ABOVE

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LONG AND SQUARE SHAWLS,

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SILKS AND SATINS,

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All of which are in Colors, Designs and Qualities, wholly arranged by ourselves, and Manufactured for the MILK STREET SILK AND SHAWL STORE,

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CONSUMED IN NEW ENGLAND, PASS THROUGH OUR HANDS,

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ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Mr. C. E. Horn is Teacher of the Piano and Singing. The Summer Quarter will commence on Monday the 13th of May.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Dec. 1st, 1847. oaly jan29

WALTER I. FROST,

IMPORTER AND DEALER IN

HOUSEKEEPING HARDWARE,

—AND—

CUTLERY,

No. 182 WASHINGTON STREET,

2 doors north of Franklin,

JUST imported, and now open, a superior lot of Knives and Forks, Tea Trays, Scissors, Pocket Knives, &c., &c., at the lowest prices.

FISHING TACKLE,

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CORBETT'S UNRIVALLED

COMPOUND SYRUP OF SARSAPARILLA.

THE Subscribers having purchased of Dr. Corbett, of Shaker Village, Canterbury, N. H., [the exclusive right for the sale of this invaluable preparation, now offer the same to the public, under the amplest testimonials as to its signal and efficacious qualities. It stands unrivalled in cures of the most inveterate cases of Scrofula and all diseases of the Blood. It also, by its powerful alterative qualities securely and permanently effects a full restorative to Health in cases of Chronic Inflammation of the Digestive Organs, Dyspepsia or Indigestion, Jaundice, Weakness and Soreness of the Stomach, Salt Rheum; all Cutaneous Eruptions, Erysipelas, &c., &c.

The fact is well established by Medical Writers.—The Phthisis Pulmonachs or *Consumption*, a disease most fatal in this Country, most generally originates in a Scrofulous state of the System. Diseases of the Liver and affections of the Biliary secretions often originate with persons of Scrofulous taint. And before such diseases can be mitigated or arrested, this Scrofulous Diathesis must be removed. This, the present preparation, is warranted *Effectually to do.*

The Formula has been laid before the New Hampshire Medical Society and was there approved. And the celebrated Dr. Twitchell of Keene, N. H., who has personally tested its virtues, and approves and prescribes this medicine in his general practice, pronounces it, the *best preparation* of Sarsaparilla *ever known*" and cordially affords it his full commendation.

It is not the design or purpose of the Originator or the Proprietors of this Medicine, to attempt to bring it into notice or repute, by publishing accounts of extraordinary cures it has effected, or the great relief and benefit which hundreds and thousands have realised from its use.

But the Proprietors rely upon the *merits of this* medicine *alone* to bring it into general use. Its virtues have been tested through a process of years in every form of Scrofula affection, &c. And it is designed as a permanent, substantial and standard medicine, and may always be depended upon by the Medical Faculty and all others to be just what it purports to be. The *form* of this preparation, its Component *Parts*, &c., have been placed with the most distinguished Physicians of the country. Among those in this city, are Dr. J. C. Warren, Dr. J. W. Warren, Dr. J. Hayward, Dr. John Jeffries, Dr. J. V. C. Smith and others. Several of whom have given their names in writing in favor of this medicine.

At the recent Exhibition of the Massachusetts Charible Association, held in this city, September 1847, the Judges on Chemicals made the following report.

"The Compound Syrup of Sarsaparilla as prepared by Dr. Corbett of the Shaker Society, Canterbury, N. H., the Committee have carefully examined. It comes sustained by the names of the most distinguished Physicians in the country, and from a knowledge of its component parts, the Committee cannot but express their full belief as to its efficacious qualities. The ingredients entering into its composition are of such a highly useful and alterative quality, that the Committee, willingly pronounce it to be the BEST preparation of Sarsaparilla Syrup yet known; and as such think it deserving of a Diploma." (Signed by)

JOHN W. WEBSTER, Professor of Chemistry in Harvard College.
MARTIN GAY, M. D., Chemist, Boston.
J. V. C. SMITH, M. D., Editor of the Boston Medical and Surgical Journal—and others.

Under a full conviction of the virtues of this medicine, without accumulating facts as to the same, the Proprietors with all confidence now place it before the public as a preparation not equalled by any, yet even discovered.

For sale by the Proprietors, in any quantity.

EDWARD BRINLEY & CO.,

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FEMALE PHYSICIAN.

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,

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ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,

from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult Mrs Mott personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.

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☞ LETTERS must in all cases be post paid, and they ll be promply attended to. 1y je

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass
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Rev. C. Palfrey's do, Barnstable, Mass.
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Rev. Mr. Leonard's Society, Dublin, N. H
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Rev. John Pierpont's, Troy, N. Y.
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Rev Mr Bates, of Stow, Mass.
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